The Catholic Guardian.

Publication Office, 401 and 403 Sansome Street.

SAN FRANCISCO, MARCH 1, 1873.

Subscription Price, $5.00 a Year, in Advance.

SECOND EDITION.

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Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

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The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

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The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

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Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

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Day Students	60 00

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jan1-tf

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Vacation at College	40.00

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Music, vocal and instrumental, drawng, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,

Superior

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(Payable half-yearly, in advance.)

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Washing	45 00
Entrance Fee	10 00

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Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANSICAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,)	$15 00
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Payments must be made semi-annually in advance.

Parents will pay for medical attendance and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

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606 **Market Street,**

One Door from Montgomery.

nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, MARCH 1, 1873. No. 25.

EDITORIAL NOTES.

ASH-WEDNESDAY has passed, and we are full upon the penitential season of Lent. How many will forget, before Easter, the words of the priest, repeated so often on Wednesday morning: "*Memento, homo, quod pulvis es et in pulverem reverteris:* Remember, man, thou art dust, and unto dust thou shalt return." This was the irrevocable sentence passed upon all mankind in consequence of "that first disobedience which brought death and all our woe," and the Church, by solemn ceremony, reminds her children of this doom, and seeks to prepare them, by fasting and prayer, to meet it in a manner which shall be pleasing to the MOST HIGH. The rich and the poor, the high and the low, the proud and the humble, all kneel together at the Altar-rail, and receive the mark of mortality. They all meet there as at the Judgment-seat, with all earthly rank obliterated, and the meek, humble, and pious Christian takes the most acceptable plan. What a time to reflect upon the uncertainty of life — the certainty of death, and not only of death, but of *judgment!* The Church prescribes certain duties for the season of Lent, with which we hope none will fail to comply. These duties are known to every Catholic.

ASHES seem to be the natural emblem of mourning and of penitence. All peoples seem to have been handed down the tradition of man's first disobedience and the sentence passed thereupon. Even the Digger Indians of California put ashes upon their heads when mourning for their departed friends, to remind them that they too are but dust, and must return to it. When the tongues were confused—when the races of man were separated and scattered, many, of course, forgot the exact tradition of man's creation and fall, but the curse followed them, and although the languages were confounded, yet in each tongue the dreadful sentence was made plain—"Dust thou art, and unto dust shalt thou return!" They all had not the consolation of the promised redemption. They all have not won the consolation of the promised resurrection in CHRIST. The Church was commanded to teach this to all nations, so that with the ashes might come the knowledge of a glorious resurrection; but the powers of darkness, the inventions of the evil one—some times appearing with his own cloven foot, but oftener opposing the Church in the garb of a meek, but *protesting* follower of CHRIST—have so impeded the onward march of truth that, after nearly two thousand years have passed, the Church is yet struggling in the performance of her divine mission.

THE great *Journal of Civilization*, which has always been so ready to misrepresent every thing done by the Church, or any member thereof, true to the instincts of its Master, tries to smooth over the rascality of AMES, COLFAX, *et al*, in the matter of the *Crédit Mobiliér* transaction. These men were too jealous of their honor, and hence they showed a wavering, prevaricating course! This same journal claimed great credit for being among the first to expose and caricature "BOSS TWEED" and his crowd — but why? TWEED was not of its "set." He did not divide with them — did not patronize that style of literature! Then, too, New York being largely Catholic, the journal sought to show that his crowd were elected by the Catholic vote, and held the Church responsible for their actions! Who was COLFAX elected by? The Protestant vote? We should like to see a chapter in the *Weekly* on the corruption of Protestantism as shown by the election of COLFAX, WILSON, POMROY, PATTERSON, *et al*, without limit. Perhaps it will be claimed that Catholics elected these pinks of perfection? Why have we had no pictures — no *Nasty* caricatures of these fellows? If it would adorn the picture any it might put in a horror-stricken Pope!

COULD GEORGE WASHINGTON have looked down upon these United States on the anniversary of his birth-day, he may have been shocked at many things — he may have drawn a sigh as he looked over the work of the recent whitewashing committees, and heard the announcement that a Vice-President could not be impeached for corruption and perjury; but no indication of a decaying republic could have met his eye, so potent the marching in the procession in New York, in honor of the day which brought him into existence, of the "American Protestant Association!" This political organization turned out in numbers, and paraded the streets of the city! It has its branches and its ramifications all over the country; its workings are secret, and Catholics must be content in this, the "freest and best government on earth," to be stabbed in the dark. Catholics have taken no measures to counteract all this; and yet they are charged with being a political organization! They even sustain with their money the accredited newspaper organs of these same secret organizations!

"THE tragedy," says *Harper's Weekly*, in trying to prop the falling reputations of COLFAX, etc., "is not that the *gentlemen* should have owned the stock, but that they should not have told the whole simple story of their ownership." Then, on the same principle, it was not wrong for TWEED to have robbed the city of New York, but the *gentleman* was only in error in not telling plainly, openly, and *gentlemanly*, that he had done so! This is the morality of this great pink of perfection — this *Journal of Civilization!* "It is impossible," cautions the *Weekly* of February 15th, when every honest paper in the land, including their own partisan papers, had given them over as being beyond defense, "to believe—probably there are very few persons in the country except the malevolent who really do believe — these gentlemen to be corrupt, or of ill intent. A foolish timidity and pride of consistency are very probably the keys to their painful situation." It is impossible to believe that so many graduates of the free schools could be corrupt! No one but a *malevolent* person could believe it! And it was a *foolish pride* that made them seek to deny any thing they had done! Oh, what a *Journal of Civilization!*

UNFORTUNATELY, our chirography is none of the best, and, in consequence, several errors crept into our report of Father NERI'S lecture, published in our second edition of last week. During the hurry of the "make up," it went in with all the typograpical errors uncorrected. A correspondent thus calls attention to some of these errors: I was present at the successful lecture given by Rev. J. M. NERI, on last Wednesday evening. In your report of the lecture, and in that of several other papers, I notice certain inaccuracies; by correcting which, in your next issue, you may remove any false impression to which they may have given rise in the mind of your readers. The lecturer very justly remarked that the Church 'never intended that the natural sciences should be monopolized by the infidel or the *materialist*.' Your report interpolates the word 'naturalist' instead of 'materialist,' thus almost entirely changing the meaning of the passage. Again, the synopsis given by your paper continues: 'It (the spectroscope) determines the presence of atmosphere in the planets,' while the speaker really said, 'It has determined the question of the presence of atmosphere in the planets.' There exists no atmosphere in some of the planets; at least, none such as that which surrounds our globe. I suppose it is a fault of the printer which makes you say that the spectroscope was discovered by two eminent German *oculists*. In a correct report 'oculists' would read *scientists*." These errors, and some others, were all corrected before we got the letter calling our attention to it, and the corrected report appears in our first or country edition.

AFFAIRS in Spain are by no means settled. The contest is a triangular one. The Carlists have lately gained many advantages. If we are to believe the dispatches, the republic is favorably received by the people; the officers of the army, however, do not like it. This is a bad sign for the republic. The dispatches of this week confirm the rumor maintained by the European papers some time ago, of an agreement between the adherents of the DUKE DE MONTPENSIER and those of QUEEN ISABELLA, to place PRINCE ALPHONSO on the throne. The Duke is to be Regent during the minority of ALPHONSO, and the latter is to marry a daughter of the former. This makes a very formidable combination. It is said that all the Internationale of Europe are hurrying to Madrid to join the republicans. This is bad again, and is almost certain to involve the ultimate defeat of the cause in Spain. Anarchy is the only result of the supremacy of the infidel horde of the Internationale. These are even now urging extreme measures, and it is momentarily expected that the terrible barricades will appear in the streets. There is, so far as we can see, only one thing certain — much blood must flow, much suffering must be endured before any result can be attained.

BUT the best thing connected with Spanish affairs is the way AMADEUS was fooled. He abdicated with the expectation that he was to be recalled by the army, and he could then go along playing the rolé without the burdensome baggage of a Ministry or Parliament. He went over to Portugal to see his grand *coup d'etat* work, but he had scarcely reached Lisbon before the republic was declared! He believed, say the dispatches, and we have no reason to doubt them, "that as he had cast away the throne rather than act with the Ministry, who seemed determined to humiliate the army, they would pronounce in his favor, and he would return at their head, and that his hands would then be free from constitutional trammels." We are told that "AMADEUS would not have abdicated had he deemed this consequence of his act in any degree probable, inasmuch as the two Latin nations—France and Spain—having each a Republican Government, would have an enormous influence on the third Latin nation, thus directly endangering his father's throne. The effect on Italy must be bad, however the triangular struggle in Spain may be terminated. If the Republic is successful, it will unite a strong Republican party in Italy; if either Don CARLOS or Don ALPHONSO wins the crown, they will naturally bear a grudge against the father of the usurper, and will do all in their power to accomplish his overthrow. Besides, both these are devout Catholics, and will be apt, sooner or later, to espouse the cause of the Pope.

WHEN ANDREW JOHNSON fell under the ban of his former partisans, for actions dictated by what he certainly conceived to be for the best interests of the country, no paper in the land cried so vehemently for his "scalp," or was so full of vile caricatures as *Harper's Weekly*, but now its favorite "snow-white bull," COLFAX, has been caught playfully goring UNCLE SAMUEL'S pocket, and this *journal of civilization* illustrates the old fable of the farmer and the lawyer, and says: "As no honorable man will willingly believe that men whom the country has loved to honor are corrupt, so he will be slow to believe them falsifiers." Oh, no, those men are of the pure Puritan stock—they all graduated at common schools—they would all turn up their noses at an Irishman or a Roman Catholic—they are men after HARPER'S own heart, and of course no one but a *dis*-honorable man would believe them guilty of any thing wrong. Just the least bit too conscientious, that's all! But if HARPER and his kind can not succeed in propping up the fortunes of their friends, and they go down in spite of all the whitewashing they can give them, we shall expect to see the *journal of civilization* do as all cowards do—try to save itself at the expense of its friends, and no paper will have as *Nasty* things of them as it. "Dog will sometimes eat dog!"

THE people of nearly all the European nations seem to have gotten into their heads the idea of republic government. It astonished us very much when we saw the King of Prussia overthrowing a monarchy in France to pave the way for a republic, and at the same time undetaking to enlarge his own authority. As a consequence of the French Republic, one is attempted in Spain. This, WILLIAM begins to see, will put bad notions into the heads of his own subjects. The cable dispatches inform us that the Spanish Republic is a source of uneasiness at Berlin, and that the Emperor now regrets his false step in France, and is sorry he did not re-establish NAPOLEON, or some other monarch, and accept payment of a slight indemnity rather than let things take their course. This is not, by far, the only mistake the Emperor has made. The Catholic element in Germany is the only one to be depended upon, in case of emergency, to uphold the established order of things. The HOLY FATHER expressed the same thing in the Allocution which WILLIAM suppressed. Catholics, he said,

were particular to render to CÆSAR the things that were CÆSARS, *because* they were so particular about rendering unto GOD the things which are GOD'S. This element he has thoroughly alienated. What reason would the Catholics of Germany have for standing between WILLIAM and the Internationale? Let republics once be firmly established in France and Spain, to offer to the discontented of Germany a refuge — to become the allies of a like movement in that country — and where would the *Emperor* be without the support of his Catholic subjects? It would not be at all strange to see WILLIAM at the feet of PIUS IX, begging forgiveness for the past! Empires and republics are all the same to the Church. She respects civil authority, and maintains it in whatever hands she finds it.

NO MONEY FOR THE ORPHANS!

WHEN the sunshine of prosperity throws its golden beams over all the land, and health blooms on the cheek of the infant in the cradle, as well as upon the old man leaning upon his staff, the world has but little use for Christianity, or for those persons who practise it in its purity; but, when pestilence casts a gloom, like "the hurricane eclipse of the sun," over a city or a State, and friends the dearest flee from the contagious couch, then come in the soothing hands of those followers of the meek and lowly ONE, who have dedicated their lives to the service of HIM who set the grand example of self-inflicted suffering, that others might be saved, and the world, for a brief moment, holds its breath in mute astonishment at the grand heroism displayed. On the battle-field, the dying soldier, as he receives the cup of cold water given in HIS name, blesses the Sister of Charity, and clutches the hand that holds the crucifix and points to Heaven! The mother, as she looks for the last time upon her little one, for whose future she is unable to provide, feels the bitter cup half snatched away as the vision of some pious Sister of Charity, folding that little one in her loving embrace, presents itself to her mind. But there are creatures whom GOD, for some all-wise purpose entirely beyond our ken, has permitted to wear the shape of HIS noblest creation, who avow themselves the enemies of these glorious — we had almost said Heaven-born — women! On the twenty-first of February, according to the Virginia *Enterprise*, Mr. LOCKWOOD, of the Nevada Legislature, presented the following communication from Sister FREDERICA, Sister Superior of the Nevada Orphan Asylum:

To the Honorable Senators and the Members of the Assembly at Carson:

The Sisters of Charity, grateful for past favors from the State Legislature, conferred on themselves, the Nevada Orphan Asylum and the Orphans, render their heartfelt thanks. They are also desirous of manifesting their gratitude for members of the present Legislature who have shown a kindly feeling toward them, and a due appreciation of their labors in their works of charity. The Sisters established their Asylum in 1864, when the State showed but a heartless indifference for parentless children. What they have done since that time in their vocation is more public than private, and is open for the public and private investigation. They have been only acknowledged by previous Legislatures, and in some manner recompensed. Had they no other reward but that arising from their efforts in awaking a feeling of sympathy for poor, parentless children from the people of Nevada, they consider themselves amply repaid. All know, though some reluctantly admit, they were the pioneers in the State for the orphans. When they threw their doors open to the public, no questions were asked; there was no distinction of persons; no discrimination of creeds; distress and poverty directed their action. The State, through her representatives, was aware of this; and not from charity, but from a sense of justice, rewarded them. But of late a hostile feeling has arisen against them; still they hope to live, notwithstanding this unfriendly opposition. They have been informed that members of the present Assembly were approached before election, and a qualification for election was an opposition to themselves and the orphans under their charge. Such being the case, we most sincerely and respectfully request of your honorable bodies to withdraw the bill for the Nevada Orphan Asylum. If we are not entitled to the appropriation, in justice, we do not look for it from the State in charity. Be pleased, therefore, not to say any thing more about it in the present Legislature. Whatever has been said, is sufficient; and, should any thing more be said, it is entirely adverse to our feelings of propriety and rectitude. The Asylum has friends, and these friends are good enough to see that neither ourselves nor the orphans under our charge can want for food or clothing. We have no salary or wages; we have consecrated our life, our time, our attention, our care, and all that this world could afford us, to help the distressed, the afflicted, and especially the poor orphans; and we look for a recompense from a good Master, who has promised a reward, even to the charity of a cup of cold water.

Very respectfully and humbly, on the part of the Sisters of Charity.

P. M. FREDERICA MCGRATH,
Sister Superior.

Virginia City, February 18th, 1873.

After the above was read, Mr. PHELAN, the author of the bill referred to, on leave, withdrew it! So the State of Nevada, to her everlasting shame and degradation, be it said, refuses a crust to the orphans! Have such men hearts, or have the corruptions of this corrupt age destroyed every vestige of humanity in their bosoms? Such men as the sister speaks of, do not deserve ever to have the innocent fingers of a prattling child caress them! They deserve — well, they deserve to be overtaken by the small-pox, or some other contagious disease, when all their *friends* would desert them, and experience, before the Devil gets them, the kind, gentle, Christian treatment of those heroic women whose hearts are filled with love for all mankind.

THE CATHOLIC PRESS.

"PROVIDENCE," said the HOLY FATHER, "seems to have given, in our day, a great mission to the Catholic Press." Since the utterance of these words, Catholic newspapers have sprung up all over Christendom. Some of the prelates of the Church were at first rather afraid to give too warm an indorsement to the newspaper, lest they might be held responsible for some inconsiderate utterances, and for the want of that cordiality, that oneness of purpose which should animate all who are engaged in the good work. Some Catholic papers have not been able to extend their usefulness very far; but we are glad to see these things passing away. We are glad to see that those gentlemen of the press who have shown themselves worthy of confidence, are receiving words of cheer from their bishops. It by no means follows, because bishops or any persons in any position recommend a paper, for its *general tone*, that they become thereby responsible for *all* that appears in it. Newspapers go outside of mere ecclesiastical matters, and it is for this very reason that Catholic papers are doing much good. People will read, and if they can not get that which is good, they will take the bad; and it requires not only a strong intellect to keep from being influenced by bad reading, but it requires a great degree of piety. Thousands upon thousands of people are lost through the influence of bad reading. Knowing these facts to exist, the venerable Archbishop of Oregon has issued a letter to the clergy and laity concerning the Portland Catholic *Sentinel*, which we herewith append:

The Catholic *Sentinel* having, with its last week's issue, commenced a new volume, we deem it opportune to address a few words in its favor to you, in order to encourage thereby, the founder and present proprietor and editor, and to exhort every true and faithful Catholic, at least, to support it, and subscribe for it.

We have learned, with much satisfaction, that the size of the paper was to be increased, and we heartily approved of the plan, and deem it, on that account, so much more neccessary that the Catholics of this northern coast should, by every means in their power, assist in extending its circulation, so that the additional expenses, necessarily incurred, may be met by its manager.

We deem a Catholic paper necessary among us, to represent the faith and doctrines of our Holy Mother, the Church, in their truth, when attacked and misrepresented, as is almost daily the case, by anti-Catholic papers, both denominational and secular.

A Catholic paper among us is necessary, and should be in every Catholic family, to sustain and assist the parents in training their children in the ways of true religion; to instill into their minds a zest for sound and wholesome reading, and to counteract the influence of the flood of immoral and dangerous books, periodicals and newspapers now in existence, and daily increasing.

A Catholic paper is further necessary among us, to lay before the eyes of the people the noble and the grand mission of the Catholic Church, entrusted to her by her Divine Founder; to tell the people of her trials and triumphs, the extraordinary persecutions she has been—and is now—suffering, more especially in Germany, and Italy, and Rome, where the Vicar of Christ, our most venerable and most noble Pontiff, Pius IX, is surrounded by the most bitter enemies, suffering contempt and outrage at their hands.

For these, and many other reasons, which it would take us too long to here enumerate, we call upon you, Catholics of the far north-west, in our name, and in the name of our venerable colleagues, to come forward with one accord, and, by your subscriptions and other material assistance, raise our *Catholic Sentinel* to a position from which it shall wield an influence for good not excelled by any other publication on this coast. To do this should be the aim of not only every Catholic, but is, and must be, that of every unbiased and sensible man. Let every individual, cleric and lay-agent, make new exertions to increase their several lists, and let every individual subscriber come forward with a truly Catholic spirit to renew his subscription, and induce his neighbor to subscribe.

While Catholic papers should never become the mere organs of a nationality or a political party, they should be firm and true in defense of right, justice, truth, and religion. There is one other thing: the friends of a cause advocated by a paper should not view all its utterances, all its faults of omission as well as of commission, with a fault-finding spirit. It is the habit of many—especially those who take a paper "merely to help it along"—to read it with a view of finding as many imperfections as possible; and people who go hunting after faults can always find them, no matter where they look. There are no faultless human beings, and editors are but human. If the general tone of a paper be good, it is all that any reader should ask; but there are Catholics who subscribe and pay for infidel papers—for those who miss no opportunity of casting a reproach upon the Church and its practices, without ever thinking of hunting for the faults; but let them find ever so small a fault—or what they conceive to be a fault in—a Catholic paper, and it is forthwith noticed to its disadvantage. We are glad, however, that this is not the general rule, even if there are too many instances of it. If Catholics would but give a hearty support to their papers, they would enable them to give all the news, both secular and ecclesiastical, as well as other matters to make up first-class family papers. Let one in ten of the Catholics of this coast subscribe for the GUARDIAN, for example, and we will give them thirty-two pages of matter, instead of sixteen, and employ the best talent in the country to fill them, and reduce the subscription price at that!

RETRIBUTIVE JUSTICE.

IT is a striking and significant fact that no man, however high in place or power, ever yet made war against the Vatican, or the successor of St. Peter, without being made, before the end of his career, to feel the weight of the words, "The gates of Hell shall not prevail against it." The history of the kings and emperors during all time that, for some petty or supposed grievance, have taken up arms against the Church, is one long recital of ultimate defeat, coupled with a remorseful despair that surpassed all other agonies in its intensity. The middle ages furnish not a few examples of this startling truth, and the careful and unbiased reader will, of necessity, draw strong arguments for the divine mission of the Vicar of Christ from the records of those times. It is not necessary, however, for one to read back to the times when kings and emperors ruled, as they believed, by the right divine to gain a clearer understanding of this subject. A great man has lately died — a man greater than whom, in our opinion, the nineteenth century has not produced — the closing scenes of whose life furnish an example that he who runs may read and understand. The life of Napoleon III was, indeed, an eventful one; and though there were times when the light of his greatness was obscured by the clouds which pass over the life of every man, yet an indomitable energy and a stubborn resolution, that would yield to no obstacles, ever helped him out of difficulty, and he came forth with a brilliancy that astonished the world. His earlier life, of necessity, offered less opportunity for the display of his remarkable traits of character; and yet we find sufficient in it to indicate even then the presence of a master spirit which would one day accomplish deeds that should make mankind admire and applaud. The prisoner at the fortress of Ham was a quiet, sedate gentleman, whom the casual visitor might pass without regarding with more than the interest which would attach to any political offender; and yet that quiet gentleman was cogitating schemes grand and imposing, that he afterwards put into glorious execution. With every thing to contend against, yet he never for a moment despaired, or lost sight of the object upon which he had set his life. The day that proclaimed him Emperor of the French found him, in our opinion, the grandest man in the world. We all know how that nation, that had been distracted by internal strife and revolution — that had gone through all the varying changes, flourished and grew strong while under the guidance of his master mind. Other nations, that had been before them in all that makes a people mighty, looked with astonishment at the change, and some were eager to effect alliances that once were thought to be of little consequence. For years Napoleon ruled the land, and none looked with more admiring eyes upon his success than the Holy Father in the Vatican. He loved the Catholic people of *La Belle France*, and was glad to think of their ruler as the eldest son of the Church. It seemed that at last a new era, and one that would endure, had dawned for the French people, and men went to sleep with the confidence and security that they had not felt for many years before. But with prosperity came the spirit of pride and arrogance that ever accompanies, and mark the result. From the year 1861, the year in which his first offense against the Pope was offered, we find a steady decline in the fortunes of the French and their Emperor. It is needless for us to recount the details of the Italian campaign, or the circumstances under which the alliance with Victor Emmanuel, now the greatest enemy of the Vatican, was effected; but the careful reader of current events will recollect the subsequent disasters. The most notable of these, before the final one which unseated him from his throne, and drove him an exile into a foreign land, was the Mexican invasion. The expedition which was fitted out for that memorable event was one which those versed in the ways of war said could not be defeated. Some of the finest troops that France could boast led the van, and the supplies were abundant. They landed upon the Mexican territory, and almost immediately their reverses, that some were pleased to call unaccountable, began. Were they unaccountable? The Catholic world of thought saw in them a something which had been foretold by the experience of ages past—something which accounted for all. The strong and invisible arm, that ever battles for the honor of the Holy Catholic Church — the arm that in former years had helped

him in his career, was now against him, and his troops were beaten back, and his new-made King shot down like a dog. Then came the famous Franco-Prussian war, the result of which is too familiar to here recount. Will any one, with these painful facts to consider — with the picture of the exiled monarch of a once most noble and powerful nation before his eyes — say that the rebuking finger of a just God was not, in all this, seeking redress for offenses past? Though it might add to the strength of our proposition that no man can wage successful war against the Holy Catholic Church, or its head, the Vicar of Christ, to speak at length of the illustrious uncle of Napoleon III, and the reverses which made his latter life disastrous, yet we think that we have said sufficient already to convince. The first Napoleon had the arrogance that afflicted his nephew, even to a greater extent. Like Alexander, he sighed for more worlds to conquer, and all peoples stood aghast at the designs for conquest which he was making. If at any time he was in need of the counsel of the Holy Father, it was then; but, blinded by the brilliancy of his good fortune, he saw not the deed he was doing, and stripped him of the dominions which had often been respected as consecrated ground by the fiercest warriors of the darker ages. Then came the Russian invasion, the disastrous retreat, and the death of the lonely prisoner at St. Helena. With these two notable examples to warn them in their actions, will not kings and rulers learn to respect the Holy Father? Victor Emmanuel still lives and rules, and his admirers believe that the sun of his prosperity will go down only when his career has been closed by natural causes. We shall see. F.

A CHAT WITH THE CHILDREN — LA SALETTE.

BY CLOUDLET.

"IT is now near a year since you took us to St. Mary's Hospital to see the statue of our Lady of La Salette. Do you not remember that you promised to tell us the story before long? Seems to me you will have to do so very soon, if you keep your word, Auntie."

This was the speech of little Louise, who had the privilege of calling her mother's friend "Auntie," though it is a wonder how she could allow herself to trespass so much on the truth, considering how rigid she is in that particular virtue.

Perceiving, by the child's remark, that the delay had already excited a spirit of criticism, Auntie thanked her for reminding her of the promise made, acknowledged the neglect, and told her if her sisters and herself were prepared to listen that evening, she would relate the story.

Away scampered Louise, to make the announcement; but soon reappeared, bringing a large atlas with her. Her sisters followed directly. Glancing archly from her atlas to Auntie, as if expecting some praise for her forethought, the darling seven-year old said: "I thought we would want to know all about the places." "Very well, pet," returned Auntie; "you may find France. Can you do so?" "Certainly I can. France — it was in France that the Germans fought, and where that poor, good Bishop was killed by the Communists. It is situated in the south-western part of Europe, north-east of Spain — here it is," she replied, delighted to be able to find it before her sisters were fairly seated. Auntie, smiling graciously on the innocent little chatter-box, asked: "Can you as quickly show us Dauphin, little one? It is a part of France." But this time her sisters had the advantage, and pointed it out for her. She, blushing, allowed them to do so, and said: "I will know next time." Motioning, to hush the older children, Auntie again questioned: "Well, then, where is Dauphin?" Louise appeared a trifle puzzled, her eyes fixed all the while on the map, but in a moment she answered: "It is in the south-eastern part of France, east of the Rhone River. The forty-fifth parallel of latitude runs through it, Auntie." "That is quite right," resumed Auntie; "you see, also, that a portion of Dauphin is among the Alps, do you not? La Salette is situated in these mountains, three thousand seven hundred feet above the level of the sea. You will not find it on your map. It is a small village, and the villagers are simple people, and the peasant girls and boys are accustomed to tend cows all day long among the good pastures higher up the mountain. They take their lunch with them, and amuse themselves as well as they are able till it is time to drive their cows home at night.

It was in 1846, on the nineteenth of September, when your Aunt Julia was only two days old, when our country was at war with Mexico, just five days previous to the capture of Monterey, that a little peasant girl, with a boy still younger than herself, were tending their cows in the free pastures overlooking the village of La Salette. They had eaten their lunch, for it was past noon, and taken a nap, as was their custom, on the bare ground beneath the blue sky. The girl was fifteen years old — about your age, Laura — and her French name was Françoise Mélanie Mathieu — in English we should call her Fanny Melania Mathew. The boy, who was only eleven years old, was known as Pierre-Maximin Girand — that is, Peter Maximin Girand — so we will call them Fanny and Peter. Before eating their lunch, they had driven their cows to a rivulet to drink, and expected they would stay near by; but, when Fanny awoke, she found they had strayed out of sight. So she aroused Peter, and they both ran to the brow of a hill near by, where they could see all around, and immediately discovered the cows. Satisfied, they now retraced their steps, in order to recover their lunch-bags, which had been forgotten. On the way, as they were just opposite a fountain, or spring, then dry — in fact, always dry, except when the snow on the heights was melting in the spring-time, or after heavy showers — both of these children were suddenly arrested by an intensely brilliant light, unlike any thing they had ever seen before. It was dazzling as the sun, but not of the same color — I suppose it was a purer light. Forgetful of their straying cows, they stand lost in wonder, when this light opens, disclosing to their view a lady of still more extraordinary radiance — so bright that they were unable to look steadily upon her. The most magnificent queen on her throne could afford no idea of her marvelous beauty. Had they seen the most beautiful woman living, attired in the richest royal robes of England's queen, they would still have been equally unable to worthily describe the transcendant loveliness on which they now are gazing — for eye hath not seen, neither hath it entered into the heart of man to conceive the beauties that belong to Heaven; and these poor peasants are looking upon the queen of that rapturous abode. However, they were not aware of this fact. They had not the slightest conception that they were the recipients of so astonishing an honor. In the attitude of most profound grief, this august queen is sitting, not upon a gorgeous throne, around which thousands of angels in rapture do her bidding, but upon a few common stones in the midst of the encircling radiance.

A soft and filmy robe of white, whose fabric and texture is woven only in the supernal heights of the eternal home, where virtues, taking form, adorn in fitting garb each blessed inhabitant, floated gracefully around her, and all this filmy softness is studded thick with translucent pearls. White shoes encase her feet, and all about a profusion of roses of every hue open their fragrant petals. An exquisite wreath of these rests upon her majestic yet lovely brow, and like a necklace adorns her bust. Within this floral barricade hangs, suspended from her neck by a small chain, the crucifix; and on either side the hammer and the pincers lay exposed as fairest ornaments on her maternal bosom. These emblems of the divine Passion, the treasures of holy souls, are encircled by a massive chain, which is still within the gay garland, and a gold-colored apron seems to suggest that hers is the lap of charity on which the Infant of Days was nurtured — where the Church was tended before it went forth over the world as a conqueror, suggesting that the same maternity still yearns for its offspring. Statues and even paintings can but poorly represent scenes or objects belonging to the celestial world. The most they can do is to captivate the mind, and assist *it* to dwell in the region of true art. When you kneel before the statue of St. Mary you should try to see our Blessed Mother as the children saw her; and, by meditating, read the meaning of the ornaments she wore. Does she not seem to wish *her* people to offset, by their devotion to religious symbols, the immodest show of vain ornaments so profusely worn in this age, even by those professing to be followers of her Divine Son, who had not where to lay His head? When we think how important Catholic schools, made absolutely free to all, are, in these times so perilous to faith, and how much could be effected if the costly finery of the people was thrown into the treasury of the Lord, we need not be surprised that the Mother of Jesus appeared thus attired. We should listen to the words spoken to Fanny and Peter, which they were commanded to repeat, just as if they were spoken to us; because they were intended for us. But I am forgetting that I have not related the entire story.

At first, Fanny thought it some strange lady, and became frightened, and threw away her stick preparatory to running, I suppose, but Peter told her not to fear, for if the lady attempted to harm them he would hit her a good blow with his stick. Now it is that the lady speaks in a voice of silvery sweetness, bidding them not to be afraid, but come near, as she has important things to relate; and they afterward remembered that, although she spoke from such a distance, the voice sounded quite near. Instantly all their confidence is restored, and they run toward her. She, arising, advances to meet them, not seeming to tread upon the ground, but to glide a few inches above it, and takes her station between the two. When standing, she is majestic in her height and figure — much taller than any lady the children had ever seen. All the time she sat on the stones she had been weeping, and she does not cease to weep now, when she talks to Fanny and Peter, and laments because of the sins of the people. She complains that she has held the avenging arm of her Son from falling upon the people until she can do so no longer. She says six days have been given for labor, but the seventh is reserved for God, yet men will not give it; that the name of her Son is used profanely, and that these two things are what makes the hand of her Son so heavy; that if their harvest is spoilt this is the cause, and she warns them that, unless they are converted from their bad ways, a great famine will ensue, but if they return to God all will be prosperous with them. Dear Mother: then she stands and laments that only a few old women are seen at Mass; that the young, during summer, work on Sunday the same as on other days, or, if they go to church, only make a mockery of religion; that even in Lent they go to the shambles for meat like dogs. During the interview she confides a secret to each separately, and to this day it has been divulged to the Holy Father alone, and this by the command of their Archbishop. Now she inquires of them if they say their prayers well, and the children have to confess that they do not. Suppose this august Mother of Heaven's King were to stand here and ask us, as she did Fanny and Peter, if we say our prayers well, what could we answer? It is well to reflect and be honest with ourselves. When they confessed their neglect, she, with the tears in her eyes, charges them never to neglect their morning and evening devotions; but if they have only time for Our Father and Hail Mary, to let that suffice, but not to neglect saying more when there is opportunity.

Afterward, as if to supply evidence that she is not of earth, she asks Peter if he has ever seen spoiled corn, and he replies in the negative, but she assures him that he has, and calls the minute circumstances connected with the occasion clearly to his memory; then commands them to relate to *her people* all she has said, and immediately passes on before them — crosses the rivulet, ascends the steep side of the hill a little distance, turns, and again renews her command, then glides on, with her feet close together, over the green sward, so lightly that the most delicate grasses are not bent by the pressure. All this while Fanny and Peter must have been entranced in a sort of rapture, but, recovering, they run after this marvelous lady, and see her rise two or three feet, when she is lost in the light surrounding her. The light then assumes the appearance of a globe of fire, and they call it a new sun, and believe that the people of the village must also witness the strange phenomena, since the locality is so elevated. They are much astonisned, on relating the facts, to discover that some only think their story a childish fabrication, while others deem it the effect of insanity.

Although the next day is Sunday, no one has sufficient curiosity to induce them to visit the spot until after vespers, then a number go up and discover that the dry fountain, near which the children protest the lady sat, is flowing freely, something never known previously, except as I have told you.

It would be a long story to tell of the miraculous cures of diseases, both of soul and body, effected by devotion to our Lady, on the blessed spot where her feet had rested; of the great care taken by the Church to thoroughly investigate all the facts connected with the apparition, previous to giving the devotion her sanction. It is sufficient to know that she encourages it.

One of the little unsophisticated seers, when told that they had been deceived by the Father of Lies, replied that the Devil would not be anxious to have Sunday kept holy, or the Church reverenced, or swearing and blaspheming done away with, and, beside, she was certain that the Lord, who saved the world by the cross, would not permit it to be worn by the Devil for the purpose of deception. These words were very wise, and suggest that those who wish to please Jesus and Mary, instead of Lucifer, should take the instruction given at La Salette by our good Mother.

Astonishing miracles have been the result of devotion to our Lady under this title, and our city contains many persons who love to relate in her honor the favors she has granted them.

The chapel at the hospital is a thanks-offering for the recovery of health under desperate circumstances. The donor sent to France for the group of figures and erected them at her own expense, although I have heard that it took all, and more, than she possessed. She knew that, with her recovered health and the favor of Our Lady of La Salette, money would be easily obtained, and so great was her confidence and fervor that she refused gratuitous aid, and did actually succeed in raising the necessary fund by personal labor. Her gratitude was so true that she wished all the world to experience the maternal tenderness of the lovely Lady of La Salette. At Lourdes, Our Lady said, the last time she appeared to Bernadette, "*I am the Immaculate Conception*;" and it seems to me that at La Salette she said, by her tenderness, by her advice, by the emblems she wore, and by her tears: "*I am the maternity*." Her children are wandering, and she is sad; they have forgotten her, and she would recall them to their allegiance. Just consider, for a mo-

ment, with what a maternal heart she has reached a helping hand to the aged and infirm of our city, by enabling the good Sisters of Mercy to build the Asylum, which is now filled to overflowing with happy inmates. Its beautiful name La Salette, from its patroness, is justly placed, in gold letters, conspicuous over the entrance. It is rumored that plans are being laid, by the Sisters, for the erection of another and still larger building. It is needed, and is a beautiful work.

Don't you think Mother McAuley finds an especial joy in Heaven when her spiritual children are doing so much for the happiness of the people?

La Salette, transplanted to Rincon Hill, from the Alpine slopes of Dauphine in sunny France, may prove the good mother of our city, and take to her embrace many who would otherwise be quite disconsolate. May the dear name be enshrined in all loving hearts! and may she speedily come, with her legions of angels, to save the Church, as she promised a Religious of great sanctity that she would do if the faithful addressed her with abundant and fervent prayers. You see, children, the Queen of Heaven knows it is for our good to pray, and so she reserves some of her choicest favors in order to grant them to our earnest petitions.

OUR MENDOCINO LETTER.

To the Editor of the Catholic Guardian:

JANUARY has passed, and with it some very cold weather—for this country. Toward the close of that month we were visited by very heavy hail-storms; and the temperature was so low as to permit it to remain in the more shady places for a whole week. Here, as in San Francisco, snow seldom or never falls, yet a short time ago, every thing, a few miles back from the coast, was gathered under its mantle of white. Even in our maritime town of Point Arena, which is south of here, the school-boy sport of snow-balling was indulged in to some extent. How strange that we, in California, should write thus! Snow is such a novelty to us here that, when hail falls, the school-children greet its advent with delight, and try to condense the little globules into miniature balls, and thus have but a taste of that exhilarating sport so common to the school-children they read about, but which an almost invariable California climate denies them. The first thing we know, some of our Eastern friends will come to California in the winter season to thaw out their frozen limbs.

Since the-long contested Albion and Richardson grant cases have been finally rejected, land jumping has increased to an alarming extent, and has become the all-absorbing theme of discussion. Mendocino City is the northern limit of what was known as the grant. Looking across the bay from our town, can be seen two or three small cabins, of mushroom growth, on the inclosure of a Mr. Kent. The embryo collection seems like a rural town, and has already been christened Jumperville. There is scarcely a ranch between here and Point Arena that has not one or more new cabins on it—indubitable evidence that jumpers have been abroad and questioned the title of the possessory claimant.

The flat upon which stands the Albion Saw-mill, owned by McPherson & Wetherbee, has been jumped, and it is supposed that the mill-owners will have to relinquish their right and title. People have become so excited that land that has already been jumped is jumped again, thus making the jumpers dispute not only the title of the original claimant, but of each other.

It is supposed that some serious difficulties will ensue, but it is hoped not. About as cool a thing as I ever heard of took place, during the *jumping mania*, at one of our small coast settlements. A man jumped land belonging to an old settler and resident, and not having sufficient money to pay for it, went to the real owner to borrow the required amount, telling him, at the same time, the use to which he was going to appropriate it.

Mr. Frank E. Warren has been appointed timber agent for this section of the coast, to prevent the cutting of government timber by parties who have no title to their land. Hereafter, $2.50 will be required for every 1,000 feet of government timber.

Times are comparatively dull on this coast now, in consequence of injunctions being served upon several mill and railroad-tie companies, and also because there has been no freshet heavy enough to bring the necessary amount of logs to the mills. As soon as settlers will have "proved up" on their land, and obtained good titles, it is predicted that the times will be more prosperous than were ever known on this coast before.

Another name has been added to the already long list of deaths of men killed in the woods. Murdock Sutherland, the superintendent of the logging department for the Noyo Mill Company, while overseeing the driving of logs, in the river, was struck by a falling tree, and was hurt fatally. He lived about two days, and was unconscious from the time of receiving the injury. Many friends will mourn his loss, for he was a man well liked and esteemed by all who knew him. Nearly every month chronicles some serious if not fatal accident, either in our woods or mills.

The new Catholic church at Cuffey's Cove is finished, and is really a credit to the community. It is now the prominent feature of the town, for its site is somewhat elevated, thus making the building discernable before the town can really be seen. The enterprise and liberality of the people of Cuffey's Cove must really be commended.

The principal of our public-school was the recipient of a very valuable valentine, on St. Valentine's Day. His pupils presented him with a very magnificent and costly gold pen and pencil combined, on which was inscribed the following: "Presented to J. C. Ruddock, by the pupils of the Mendocino Grammar School, February 14th, 1873." Such a present from pupils to their teacher certainly shows that he is esteemed very highly by them; and, looking from the teacher's stand-point, such rewards are second only to that final reward which is reserved for the good and faithful in the life to come.

The Agent of the North Pacific Telegraph Company, passed through here recently, soliciting subscriptions to stock in the company. The telegraph is to connect San Francisco with Humboldt, passing through Mendocino. We expect soon to hear

> "The warning needles click,
> Hither, thither, clear and quick."

for the agent says the wires will have been laid before the end of July.

It storms heavily while I write. More anon.

CALVERT.

SPIRIT OF THE CATHOLIC PRESS.

A CORRESPONDENT of *Freeman's Journal* says that two priests, one of them a Roman Doctor, said to him that it was not forbidden Catholics to send their children to the public schools, and asks the editor to prove that it is. The editor holds that Catholics can not, without grave sin, send their children to schools that exclude the authority of the Catholic Church in their direction, and undertakes to prove it. From his article we make the following extract:

The propositions of the Syllabus, numbers XLVII and XLVIII, condemning schools not Catholic as unfit for any Catholic children to frequent, are drawn from an Encyclical Letter of Our Holy Father the Pope, dated July 14th, 1864, and immediately addressed to the Archbishop of Fribourg, in Brisgau.

This letter speaks, *largely*, and with an authority of reason, as well as of faith, that ought to be deeply weighed by Catholics, of the danger to the faith and morals of half-trained youth, if sent to any special schools, whether of higher literature, of science, (so-called) or of professional training—as of medicine, or of legal studies, in which the grand and only true Catholic faith is not openly recognized, and observed, and practiced.

Severe objection is made, with what necessity all Catholic experts know, to these dangerous academies for half-fledged scholars. But, having thus spoken, the Holy Father, *teaching the Church Catholic*, utters luminous words against the *far more ruinous proposition* of sending children to "popular," or common schools—in which the first ideas of intellectual training are to be gained—if these are *divorced from religious teaching!*

"In these schools," says the Vicar of Christ, teaching the Church, "all children, of whatever classes, *must be taught* most carefully, in their most impressible years, the mysteries of our most holy religion, and its precepts, and be trained to devout living, and to good habits, and to the customs of their religion, and to the exact understanding of their duties in life. And, in schools of this general sort, *the teachings of religion ought to have the first place in so eminent a degree that whatever else may be taught in them ought to come in as subsidiary.*"

These are the words of the Vicar of Christ, teaching the Church! We know that Mr. Shoddy and his wife think otherwise; also, Mr. Numb-skull and his wife. But, between these "highly intelligent" nobodies and the Vicar of Christ, we feel disposed, altogether, to take the part of the Vicegerent of God on Earth. If we are thought to make a mistake in so doing, we don't ask the "nobodies" pardon. We omit many other declarations of the Holy Father, that follow, in order to produce the *clinching command*—sharp, and by itself—with which the Vicar of Christ, teaching the Church, concludes:

"*Most assuredly, where, in whatever places or countries, the most pernicious plan is taken in hand, or carried out, of excluding from schools the authority of the Church, and youth are miserably exposed to loss of what pertains to faith, the Church, then, not only ought, with the most earnest endeavor, to try all means, and nowhere to spare any efforts, that these youth may have the necessary Christian instruction and education, but is also compelled to warn all the faithful, and to make known to them that schools of this kind are hostile to the Catholic Church, and can not, with any conscience, be used!*"

There is the document! We ask our correspondent to put it close to the eyes of the "Rev. Dr. McShoddy" that he speaks of as a "Roman Doctor," without giving his name. A "Roman Doctor" ought to drop his cheap title, or be ready to defend, publicly, propositions he puts forth, dogmatically, among those who avow themselves not prepared for discussion. Let our correspondent "*chaff*" his "Roman Doctor" interlocutor, and *dare* him to enter the lists with us, to dispute the propositions we have stated:

I. The Holy Father, in the propositions of the *Syllabus*, and in the Public Teachings of the Church, from which the propositions in the *Syllabus* are taken, speaks with the authority of Jesus Christ, and is Infallible.

II. The Holy Father, in his plenitude of Infallibility, says that the Church, and therefore its Hierarchy in whatever degree, not only *ought* to look out for the proper instruction of Catholic children, but *must*—(*non "deberet," sed "cogeretur,"*) *forbid* Catholic parents from sending their children to any elementary or common-education schools, from which the Catholic Church is excluded!

In becoming a Catholic, twenty-seven years ago, we snapped our fingers in the face of all merely *human* authority. We submitted, *only*, to the authority that Jesus Christ established on the earth; because, by the gift of the faith, we knew that Jesus Christ was not only Man, but God. We kneel humbly at the feet of the young priest, if only ordained yesterday, and listen to the voice of God, uttered by him, in any of the Sacraments of the Church. But the priest is, also, "under authority," and his Bishop, also, to the Bishop of Bishops, the only Infallible authority on earth.

It is not in the power of any Bishop to give general leave to the people of his flock to send their children to schools from which "the authority of Catholic teaching is excluded." It is not in the power of the Pope himself to do it. He has said it. He has said that *the Church*, whose Head he is, is *compelled* (*cogeretur*) to warn the faithful against the use of such schools.

And so the question is settled, for *Rome has spoken!* The argument about the evils, and the danger, of godless schools, has been ended, long since. The question is now, solely, about *obeying the law of the Catholic Church!*

The *law of the Catholic Church* is, now, that it is *forbidden* to Catholics to send their children to any "schools from which the authority (that is, the Priesthood in its teaching capacity) of the Catholic Church is excluded."

These schools are declared, by the Vicar of Christ, to be destructive of faith and morals, and so forbidden. Obedience to this declaration of the Church is now the question of a sincere, or of a prevaricating and false Catholic character. It is the part of the faithful to venerate and to follow their pastors, in every degree of the Hierarchy. But it is so only as these, also, are obedient to the authority that is above *them*. Exhortations to attend monkey-shows, lectures, or other "gim-cracks," for the enlightenment of Catholics, will fall very dead on the ears of thinking people, who see the *great work* of the Catholic Church neglected—the organization of *parochial poor schools* for the salvation of perishing thousands of baptized children.

As so admirably set forth by Bishop Gibbons, in his "Pastoral," issued in pamphlet form, and which we have gladly reproduced this week, there is no so sure way of getting hold of *parents*, and bringing them to a right observance of their religious duties, as in taking hold of their *children*, and training them—not in a chance hour, or half-hour a week, in the *lazy pastors' soothing plasters*, called Sunday-schools—but in *parochial day schools, under pious teachers*.

SOME time ago, our very able contemporary, the Cincinnati *Telegraph*, had a discussion with the *Gazette*, of that city, on the compatibility of Catholicy with republican institutions, in which the latter came out second-best. It seems, however, that the *Gazette* is not satisfied, and the *Telegraph* gives it the following "home" shot:

As the *Gazette* is still profusely insisting that the Catholic is necessarily, by obedience to faith, a persecutor, we present to it the following facts for explanation. In this country, mixed marriages between Protestant and Catholic are very frequent, owing to the mixture of Catholic and Protestant society. Frequently, also, the subject of religion is the cause of constant troubles and disputes. Sometimes the disagreement becomes so violent and fierce as to amount to a bitter and endless persecution of one of the married parties by the other. Invariably, in all such unfortunate marriages, it is the *Protestant party* that persecutes the Catholic, be the Protestant husband or wife. It is the Protestant party that interferes with the religious belief and practice of the Catholic, and deprives the Catholic of the right of instructing the issue of the marriage in the Catholic faith, after making a solemn promise, always exacted and given, when a Catholic priest unites persons of different faith in wedlock. We challenge the *Gazette* to disprove this statement which our knowledge of such marriages supports to the fullest extent. The Catholic Church forbids the use of any and all means of coercing the Protestant husband or wife. If any Catholic is guilty of such a sin and persists in it, he would be denied the Sacraments. We invite the *Gazette*, defeated on the field of history, to turn to the family circle for enlightenment upon the true source of religious persecution.

THE Philadelphia *Standard* clips the following from the Cincinnati *Christian World*, a Protestant paper:

In this age of religious nonsense and pulpit absurdities, there are many disgraceful things practiced in the name of religion; yet any one who should make a determined war upon them, through the religious press, would be cried down as an old fogy, and called a petrified old fossil, who misunderstood and misrepresented the enlightened spirit of the nineteenth century. It is a sad commentary on the enlightened Christian spirit, that it has become necessary for a paper like the *New York Herald* to tell Christian ministers how to fill up their churches. The advice is excellent, and none the less commendable because it comes through such a source. We trust it will have a careful reading wherever there is a church which has abundance of accommodation, but yet fails to obtain a sufficiency of hearers:

There is one recipe given in the Bible for filling churches, and for destroying worldliness, which we would commend to those ministers who have so often to preach to empty pews, and to worldly Christians. This is one given by the Lord Jesus Christ Himself, and, like all of His recipes, it is simple and easy remembered: "And I, if I be lifted up, will draw all men unto me." There is no promise any where in the Word, that philosophical essays, scientific lectures or disquisitions, or sensational sermons will do this. But the lifting up of Christ, spiritually, before the people will do it, and multitudes will flock to listen to His words, as they did in the days of his flesh, when, from Jerusalem, and Judea, and Galilee, and the regions round about, they gathered to hear the gracious words that proceeded out of His mouth. He is as certainly, though not as visibly, present with His Church and people now as He was then, and the lifting up of His cross and its atonement to-day and in the future, will draw all men unto Him, and will fill the churches that are now empty.

On these extracts, the *Standard* makes the following very forcible comments:

It *is* "a sad commentary," indeed, upon the "enlightened" "spirit" of Protestantism, that it has become necessary for *newspapers*, whether "like the *New York Herald*" or not, to

instruct "Protestant" "ministers" on any matters of religion. If there is any thing plainly set forth in those sacred Scriptures — a portion of which Protestants profess to receive as their rule of faith — it is, that our Divine Saviour commissioned His ministers to be the *teachers* of His truth to men — not to learn it from them. Protestants every-where have reversed this. The above is but one illustration. Protestant preachers are not the authoritative teachers of doctrines, to be believed by their hearers as certainly true, but occupy the position of learners, setting forth their own notions, subject to correction by their hearers, by editors of newspapers, or any other persons, Christian or pagan, as the case may be. Strange that men, professing to have a divine mission, can not see how utterly contradictory this is of all that the sacred Scriptures reveal to us of the institution of the Christian ministry. The solution of the contradiction can only be found in the fact that Protestant preachers do not really believe that they have any part or lot in that ministry.

Strange, too, that the editor of a religious paper — a "minister," too, if we mistake not — should allow a gratuitous interpolation to be sandwiched by the *Herald* into our Saviour's declaration, without notice or rebuke. Our Saviour did not say, "If I be *spiritually* lifted up." But, according to the *New York Herald* and his Protestant endorser, our Saviour did not understand the meaning of His own words, and was not able to express Himself with sufficient clearness; and, consequently, the editors and preachers of "enlightened" Protestantism must, in order to make His declaration plain, interpolate a word which He did not use, and which they must imagine — to justify their course — He omitted through forgetfulness or ignorance.

We suppose, however, they feel justified in this by the precedent set them by the meek and pious Luther, who, when censured by some of his own followers for tampering with the sacred Scriptures, by adding the word "*alone*" to those of St. Paul, respecting justification by faith, exclaimed: "So I wish it; so I order it; let my will stand for a reason;" or, if they wish a still more emphatic statement of the same principle, can find it in Luther's comments on his own emendation of the angel's salutation to the Immaculate Mother of God: "Mine is the best translation. I wo'nt have any Popish ass for my judge. Whoever rejects my translation may go to the Devil."

But the *Herald's* amendments of our Saviour's words, impliedly commended by our Protestant editor, do not stop with one instance. He is necessitated to make another change in them. Our Saviour says: "If *I* be lifted up, I will draw all men unto Me." The *Herald* says, not so, but if the "*Cross and its atonement*" be lifted up, *they* will "draw all men unto Him." To whom can the words of God, spoken by Jeremias, be more applicable than to those who undertake to "teach" without having been commissioned thereto; who "cause My people to err . . . when I sent you not, nor commanded you . . . for you have perverted the words of the living God, of the Lord of Hosts, of our God."

But Protestants *can not* receive these words of our Divine Lord, as He spoke them, without pronouncing their own condemnation. Neither CAN *they* "lift Him up," even if desirous so to do. For they have no priesthood, no altar, no sacrifice, no real presence of the God-Man, who both offers and is offered. But every-where, in the Holy Catholic Church, from the rising of the sun to the going down thereof, He is daily, hourly "LIFTED UP," and men "are drawn unto Him." Yet Protestants *will not* there "discern the Lord's body," because they love their errors more than the truth. How clearly and wonderfully is not the Catholic Church in its worship a daily fulfillment of these words of our Divine Lord, which are so shamefully perverted above. And how clearly is not the whole course of Protestantism a verification of those other words of His: "*And ye* WILL NOT *come to* ME, *that you* MAY *have life!*"

THE Pittsburgh *Catholic* has entered upon the thirtieth year of its existence, being one of the oldest Catholic papers in the United States. It is truly a very ably conducted paper, as even the extracts which have appeared in our columns sufficiently prove. On the occasion of its thirtieth birthday it looks back upon its career, its struggles, its trials, and its triumphs. We quote here the concluding portion of the article, as of general interest:

The growing desire of the Catholics throughout these States to be supplied with reliable journals, identified with their religious belief, should always, as we believe it is, be a source of much gratification to every person eager for the defense and extension of the truths which Catholicism alone, in all their plenitude, propounds. Other sects have been, for a long period, well supplied with organs representing, or supposed to represent, this religious thought, to the great detriment of Catholicism. Slanders the most unfounded have been published, and allowed to pass unchallenged — principally because there existed no medium within the control of the Catholics of America at all equal to the labor of refuting them. We are thankful to Providence that a more auspicious state of affairs is now prevailing, and that the shortcomings of old are being rapidly remedied. We sorely needed an antidote to the poison disseminated through the body of the nation. Inspired with a zeal capable of achieving almost any thing, our people are pressing on the cause of religion. Nothing more clearly proves this than the manner in which they have set about supporting their press. Much good yet remains to be done, and Catholics have it in their power to perform real wonders in the way of evangelization. We have before written of the inestimable influence of the press for good or evil. A large portion of the press is devoted, in this — in fact, in every — country, to the service of the Devil. We hesitate not to assert that the publications of the world, in the majority of cases, are in league with the reign of evil, and conducive of the very worst phases of crime. If so, is there not a need for the exercise of renewed, of extraordinary enterprise and vigilance on the part of all desirous of the supremacy of virtue and religion? Pastors and flocks, we have no doubt, appreciate the force of our reasoning, and will not, we trust, be slow to aid the advancement of every agency having in view the propagation of virtuous principles. For our part, we will exert ourselves so that the work to which we are committed shall not suffer from our neglect or supineness. To defend the right, to uphold religion high above the unseemly turmoil of conflicting opinions, to expound and explain, to the best of our ability, the doctrines which contain the salutary verities of time and eternity, to unveil hypocrisy, to expose fallacies and sophisms, to tell the truth as we understand it, and to impress others with an admiration for it, is the programme which, with God's grace and succor, we are determined to carry out. Catholics, it is your duty to sustain us in the execution of this task; we trust and pray that it will prove a labor of love and satisfaction for you!

SPEAKING of the recent most infamous disclosures at Washington, the St. Louis *Watchman* takes occasion to read a lecture on education. We quote that portion of the article:

We have more than once referred to the system of public schools as affording abundant cause for any amount of corruption with which society might be tainted. That system is wholly directed to fix the people's mind on the acquisition of wealth. The money God, the Almighty Dollar, commands the only worship there.

It is a realization of the money-grubber's maxim, satirized by the Roman poet. *Rem, Rem, que cunque, modo rem,* (money, money, by any means money). Thus we find in high esteem, in a Christian community, the workings of a principle reprobated by Pagans.

If there be any reference in the public schools system, or in connection with it to the worship of the true God, or to the inculcation of moral principle under religious sanctions, it is only calculated to belittle or to fling contumely upon all such religious teaching. It is not prohibited, but it is treated as a matter of no consequence — something neither useful or ornamental.

In fact, so far as Catholic education is concerned, it is subjected to very considerable penalties. Catholics must pay the public school tax, and if they require Catholic education for their children, they must pay for it. Here is a lesson of positive injustice, utter contempt for right, inculcated in the very working of the system of the Public Schools.

We, then, that have long observed these things, can feel no surprise that they have borne the bitter fruits now exhibited at Washington. In charging upon the public school the demoralization at Washington, we feel somewhat embarrased by the fact that several of the denounced parties have been closely identified with religious societies, and some of them Presidents of Young Men's Christian Associations. We know this might be the position sought by a thoroughgoing knave, and can not therefore accept the occupancy of the office or of the religious character as proof of any but a public school education.

In speaking thus of the education of the public schools, we do not wish to be understood as saying that that education is necessarily demoralizing. We simply regard it as "dangerous to faith and morals." It is utterly impossible that a pupil of the public schools will be as well prepared to encounter the snares of temptation as one who has received a religious training.

The evils of the sort of education supplied in the public schools have been for some time manifesting themselves. Therefore it is that public opinion in England has been firmly fixed in favor of religious education. Some of the Dissenters are very noisy in favor of the opposite view, but their opposition will be of small avail. We can have no doubt that the disclosures at Washington will go far to confirm the public feeling in its present disposition. The Prime Minister, Mr. Gladstone, has been recently making a speech at a college or educational establishment near Liverpool, and availed himself of the opportunity to expose some of the sophistries of an infidel writer, named Strauss, and to express the most decided opinions in favor of religious education. We think the time is at hand when people here will see that the soundest public policy demands that the pupils in public and other schools should receive the moral education which will be most effective, and that, it may be expected, will be the most effectual moral education when hallowed with all the influences of religion.

The question still remains, what is to be done, under present circumstances, at Washington? When the result sought to be attained at Washington shall have been arrived at, we would recommend, as the most profitable course that could be pursued, that an inquiry should be made into the previous lives, habits and education of the various implicated parties. Their education, where and under what circumstances had, should be thoroughly investigated and ascertained. We can have no doubt that the facts thus established would have a powerful effect in exposing the mischievous character of the educational system now upheld by law. We are glad to see that our neighbor of the *Christian Advocate* has come out in a very able article, to which we mean to give early insertion, in which that influential journal well exposes many of the educational sophistries of the day.

GERMAN LAWS AGAINST THE CHURCH.

THE text of the several acts against the Catholics of Germany will, without doubt, be interesting to many of the readers of the GUARDIAN. In order, however, that they shall not exclude other matter to any greater extent than possible, we have them set in very fine type. We use the translation of the London *Tablet*:

DRAFT OF A LAW CONCERNING THE POWER OF ECCLESIASTICAL DISCIPLINE, AND CONCERNING THE ESTABLISHMENT OF THE ROYAL COURT OF JUSTICE FOR ECCLESIASTICAL AFFAIRS.

We, William, by the Grace of God King of Prussia, etc., with the consent of the two Houses of the Landtag, etc., ordain as follows:

I. GENERAL REGULATIONS.

1. The power of ecclesiastical discipline can only be exercised by those church authorities who shall be of German nationality.

2. The disciplinary penalties affecting liberty or property can only be applied after those who may have incurred them shall have been heard.

Removal from functions — whether by withdrawal of employment, transfer, suspension, or forced retirement, etc., must be preceded by a judicial act of procedure.

In each of such cases the decision passed must be accompanied by a written statement of the reasons on which it is based.

3. Corporal correction inflicted as ecclesiastical disciplinary punishment is prohibited.

4. Fines in money must not exceed thirty thalers; or if the monthly emoluments of the person amerced exceed that sum, then the fines inflicted can not exceed the total of such emoluments.

5. The deprivation of liberty must not be other than reclusion in a house of ecclesiastical penance. Such reclusion must not exceed three months. The person subjected thereto must give his own consent to any penitent, the director of the establishment, under cover of the same. Reclusion in any extraordinary house of penitential discipline is prohibited.

6. Penitential establishments are placed under the surveillance of the State. Their regulations must be submitted to the approbation of the Oberpräsident of the province. He is authorized to visit the establishments, and to take cognizance of all their arrangements. Before receiving any penitent, the director of the establishment, under cover of the authority by which the sentence of condemnation has been passed, must make a report thereof within twenty-four hours, to the Oberpräsident. The director must keep a register, in which shall be entered the surnames and Christian names of the penitent, the causes of his detention, the day of his entry and that of his departure from the house. A tabulated return of the penitents or persons subjected to reclusion must be furnished to the Oberpräsident at the end of every year.

7. At the same time, as the judgment is signified to the condemned person, the Oberpräsident must also receive information of every disciplinary decision inflicting a fine of twenty thalers and upward, or inflicting suspension from functions. Whenever any such penal sentence is signified to any condemned person, such signification must contain a statement of the causes which shall have called forth such sentence.

8. The Oberpräsident is authorized to enforce compliance with the regulations specified in paragraphs six and seven, by fines not exceeding 1,000 thalers. The menace or infliction of the said fine may be reiterated until obedience to the law shall have been obtained.

9. The consent of the State to the enforcement of disciplinary punishments shall not be given unless the same shall have been declared just by the Oberpräsident, after due inquiry had.

II. OF APPEAL TO THE STATE.

10. An appeal to the State is allowed against every disciplinary penalty inflicted by sentence of the ecclesiastical authorities:

(a) When the penalty shall have been inflicted by ecclesiastical functionaries not recognized by the State.

(b) When the regulations of paragraph two shall not have been complied with.

(c) When the penalty shall be illegal.

(d) When the penalty shall have been inflicted either *(aa)* in punishment of any act which is obligatory by virtue of the laws of the State or of the decisions of superior courts; or *(bb)* in punishment of the exercise or refusal to exercise the right of election or voting; or *(cc)* in punishment of any appeal to the State according to the regulations made in this present law.

11. The appeal shall also take place whenever *(a)* removal from ecclesiastical functions is a disciplinary measure taken against the will of the party affected by it, and the said measure shall be considered arbitrary.

(b) Whenever, after temporary suspension, further proceedings are unwarrantably delayed.

12. The right of appeal may also be exercised by any person on whom any sentence shall have been pronounced, if such person shall have stood upon his legal rights and shall have made thereupon ineffectual application to the ecclesiastical superiors. And if the condemnation so incurred shall, in any manner, affect the public interest, then the Oberpräsident himself may make the appeal, but only after ineffectual application shall have been made to the ecclesiastical superiors, or when the proper time for making such application shall have expired.

13. The appeal must be made in writing, directed to the court of Justice for ecclesiastical affairs.

Four weeks are allowed for making appeal by every person under condemnation under any of the cases specified in paragraph ten. The said weeks are to commence from the day on which the sentence shall have been signified to the person condemned. No limitation as to time exists in respect of the appeal when the same shall be made by the Oberpräsident.

14. The effect of the appeal shall be to suspend the decision of the first judge. The court of justice may, however, make an order that the said decision do take effect. The court of justice may, in the other case, compel the first judge, under a penalty not exceeding 1,000 thalers, to suspend execution of his judgment.

15. The appeal must be reduced to writing within the fifteen days next ensuing after its declaration. The Court may, however, on application, prolong the time allowed.

16. The declaration of appeal, with copy of the written statement, must be notified to the ecclesiastical judges, so that they may furnish copies of all documents in the proceedings within four weeks. The said judges shall be bound to furnish such copies under a penalty, in case of refusal, of 1,000 thalers.

17. The court of justice shall decide as to the means by which information as to the facts of the cause shall be obtained. The Court shall appoint a sworn procurator to conduct the cause.

18. The sentence shall follow upon a full hearing of both sides, *viva voce*, in a public sitting of the Court. The Court shall have power, at its discretion, of sitting with closed doors, or of admitting certain persons and none others.

19. The Court shall have the right to require the attendance of the appellant and of the ecclesiastical judges. They may, however, appear by their counsel or attorney. In case of their failure to appear, the Court shall take immediate cognizance of the fact. The Minister of Worship must receive information of the causes in which appeals are made. He may cause himself to be represented at the hearing by an official appointed for the purpose. If the appeal shall have been made by the Oberpräsident, then the appearance of the representative of the Minister of Worship shall serve for the appearance of the appellant.

20. At the public hearing, one of the assessors of the Court shall read aloud a full statement of the case, and of the motives of appeal. After such reading the representatives of ecclesiastical authorities and the Minister of Worship shall be heard.

21. The Court shall give sentence without being bound by any positive legal rules of conviction, but according to the whole tenor of the arguments on both sides, and according to its own convictions. The sentence must consist either of a dismissal of the appeal, or else of a reversal of the sentence appealed against.

The sentence of the Court shall be accompanied by a statement of the reasons on which it is based, and shall be pronounced either at that same sitting, or else at a subsequent sitting of which notice shall then be given. It must be notified both to the Minister of Worship and to the ecclesiastical authorities.

22. A statement of the proceedings shall be drawn up, which shall contain a full report of the arrangements, together with the names of the persons present and a statement of the principal issues that shall have been raised. The said record shall be signed by the assessor of the Court and the procurators of the parties.

23. In case of the reversal of the sentence appealed against, the ecclesiastical authorities must immediately remove their condemnation and suspend the operation of any measures already taken toward carrying the same into effect.

The Oberpräsident is hereby required to cause the sentence of the Court to be executed; and to punish, by a fine of 1,000 thalers, any delay or resistance, as provided by paragraph eight.

III. INTERVENTION OF THE COURT WITHOUT APPEAL.

24. Ecclesiastical functionaries who shall, in the discharge of their functions, transgress the laws of the State, or the regulations of civil authority, may be deposed on demand of those in authority, if their continuance in their functions shall be incompatible with public order.

25. The demand for such deposition must be previously notified to the ecclesiastical authorities so that they may take measures for the removal of the accused. If the accused have no superior in Germany, then he must be required, by the civil authorities, to quit his functions. Such requisition shall be made in writing by the Oberpräsident, and shall contain a statement of reasons.

26. If the requisition shall not be complied with within the time prescribed, or if the ecclesiastical authority shall not, within the prescribed term, have removed the accused from his functions, then the Oberpräsident shall lodge a complaint to the court of justice as introductory to proceedings.

27. Upon the demand of the court of justice, the superior civil tribunal under whose jurisdiction the accused is officially domiciled shall order a competent judge to take initiatory proceedings, which shall be conducted according to the requirements of the Penal Code. The instruction shall be drawn up by a functionary whom the Minister of Worship shall appoint specially for the purpose.

28. In provision of the result of the instruction, the tribunal may, if it see fit, order proceedings to be dropped. In this case there shall be furnished to the accused a copy of the determination of the tribunal, together with the reasons on which it is grounded.

29. If the proceedings are not dropped, and the cause come on to a hearing, the officer of the administration shall summon the accused to appear. The accused may employ an attorney or counsel for his defense. The Minister of Worship shall also receive information of the proceedings.

30. The provisions of paragraphs seventeen, eighteen, twenty-one and twenty-two shall be applicable. In the sentence, the tribunal shall express either the acquital of the accused or his deposition from his functions.

31. Ecclesiastical functionaries, who, after their legal deposition, according to paragraph thirty, shall discharge any function whatever, shall be punishable by fine of from one to one hundred thalers.

IV. THE COURT OF JUSTICE FOR ECCLESIASTICAL AFFAIRS.

32. A court of justice for the regulation of ecclesiastical affairs is created. It shall be called "The Royal Court for Ecclesiastical Affairs," and shall sit at Berlin.

33. The Court shall consist of eleven members. The President and at least five of the members of the Court shall be magistrates of the civil order. Seven members of the Court shall be present at every public hearing, and shall take part in every decision. The President and not less than three members in every cause shall be members of the judicial order.

A regulation, to be made by the judicial body and the Government, shall fix the course of the public sittings for hearing causes and the mode of procedure; as also the position of the different judges in the causes.

34. The members of the Court shall be appointed by the King upon the nomination of the Minister of Worship: those already filling judicial functions, for the duration of such functions, and the others for life. The rights and duties of the members shall be similar to those of the members of the other tribunals.

35. The ruling of the Court shall be final, and without appeal.

36. The judicial and administrative authorities shall be required to execute the sentences of the court of justice for ecclesiastical affairs which may come before them. Its decisions shall be at once carried into effect as matters of administration.

The practice of the Court shall be, in all respects, conformable to the provisions regulating the proceedings of the superior tribunals.

37. Payments made into the Court, in any proceedings, must be ready money only.

Given under our sign manual and royal seal.

(Countersigned) LEONHARDT. FALK.

DRAFT OF A LAW CONCERNING THOSE WHO QUIT THE COMMUNION OF THE CHURCH.

We, William, etc., ordain as follows:

1. Every person intending to quit, with civil consequences, the communion of the church to which he has hitherto belonged must make a declaration of such intention personally before the Justice of the Peace of the district in which he resides.

The same step must be taken by all persons intending to quit the Church, so as to be relieved of the charges to which they may be liable in respect of such church.

2. The documents requiring, by virtue of this law, the intervention of a judge, shall be made and signed within the radius of jurisdiction of the Court of Appeal of Cologne, by any Justice of the Peace, and in that of the former free city of Frankfort on the Main by the second subdivision of the tribunal of the city.

3. The Justice of the Peace shall draw up a written declaration of the fact of the party's quitting the church, and shall furnish a copy thereof if required.

A copy of the said declaration shall be forwarded to the ecclesiastical authority of the parish to which the person making the same shall belong.

4. The said declaration shall abolish the status as parishioner of the person making it, and shall relieve him from all liability to any payment of dues or assessed rates whatsoever toward the rector or incumbent thereof.

But liability shall continue in force in respect of those dues or assessed rates which do not depend on connection with a parish which are obligatory in virtue of the ownership of landed property which may have belonged to churches now extinct, or to parishes specified in the title deeds of such property.

5. In case said declaration of quitting the Church shall have been during the first half of the current year, the liabilities specified in the first part of paragraph four shall remain in force until the end of the year. And in case the said declaration shall have been made durmg the second half-year, then the said liabilities shall continue in force until the 30th of June the year following.

6. All persons who shall have made declaration — conformably to laws in force up to this day — of their intention to quit the Church previous to the enactment of this present law, can not be subjected to any process of law for the recovery of any dues or assessed rites other than those specified in the second part of paragraph four.

7. No demand for the payment of occasional church fees shall be made upon persons not belonging to any church save and except in such cases as when a special request for the performance of ecclesiastical functions in their own behoof shall have been made by such persons.

The fee for drawing up and signing the declaration hereinbefore required of quitting the Church shall be the sum of five silbergroschen (6d). The document requires a stamp, the cost of which shall also be paid by the person requiring it.

8. All other action on the part of justices of the peace in respect of the execution of the present law, and all other information given, shall be free of all charge.

9. The regulations specified in paragraphs one to eight concerning the quitting of the Church shall also be applicable to the act of quitting the communion of every other religious body in the enjoyment of corporate rights.

10. The liabilities incumbent in virtue of the law of July 23d, 1847, paragraph three, upon Jews who are in possession of landed property charged with the maintenance of religious systems (?) being Christian, are, by this present law, maintained in force only so far as charges specified in paragraph four of this present law, as concerning persons quitting the Church.

11. All judgments or enactments made previously to the passing of this present law are hereby repealed, in so far as they may be contrary thereto.

Given under our sign manual and royal seal.

(Countersigned) LEONHARDT. FALK.

PROJECT OF LAW UPON THE EDUCATION AND NOMINATION OF CLERICS.

We, William, etc., ordain as follows:

I. GENERAL DISPOSITIONS.

1. Ecclesiastical functions in the religious communions can only be discharged by one who is a German subject, and who has been brought up according to the requirements of the present law, and against whom there is no objection on the part of the State.

2. Paragraph one is applicable to ecclesiastical functionaries who are removable or irremovable; and even to those who are merely substitutes or coadjutors of the titulars.

3. It is also applicable when a member of the clergy has to pass from one function to another, or when he passes from one that is removable to another that is irremovable.

II. EDUCATION OF CLERICS.

4. To fill any ecclesiastical function, the State requires from the candidate a certificate of the completion of his studies in a German *gymnasium*, an attestation of three years of the study of theology at a university, and a previous examination in science to have been passed before a commission nominated by the Minister of Worship.

5. The Minister of Worship is authorized to dispense with the three years of the study of theology in the case of those who shall have gone through other courses of study at a German university, or who shall have studied theology at a foreign university.

6. The course of theological study may be gone through in the seminaries in operation at the time of the passing of this present law, if the Minister of Worship shall have declared such course capable of being substituted for study at the unsversity. This measure is nevertheless applicable only to the seminaries of those places in which there is no faculty of theology, and to those seminary students who belong to the diocese for which the seminary was established.

7. During the three years of university study the students can not also be students of any seminary.

8. The examination in science is not to take place until the completion of the theological studies. Those only will be admitted to it who shall have been declared competent thereto by their certificate of study at the gymnasium, and by their certificate of study in theology.

The object of the examination in science is to prove whether the candidate has received an education in science in accordance with his vocation, in philosophy, history, German literature, and the classical languages.

9. All the establishments intended for the education of clerics, little as well as great seminaries, are placed under the superintendence of the State.

All the regulations of these houses, and their schemes of study, are to be submitted by the director of the establishment to the Oberprasident of the province.

10. No persons can be appointed professors or censors in these establishments except those who shall have been judged to be fitted for those functions according to the regulations laid down in paragraph eleven; nor such as any objection shall have been made against on the part of the State.

11. The qualifications for the offices mentioned in the preceding paragraph are — as regards the little seminary or any other boarding-school *(convict)* for boys — to have been declared fit to be a professor in a *gymnasium*; and for a great seminary to have been declared fit to be a teacher in a university. Clerics and candidates for the office of (Protestant) preacher must have received the education required for priests, such an education as is sufficient to enable a man to be appointed professor at a school of theology in a seminary.

12. For the purpose of making an objection against any such appointment, it shall be sufficient to enforce those regulations of the law defining the objections against the nominations of priests.

13. In the case of non-compliance with the regulations enacted in paragraphs 9, 10, and 11, the Minister is empowered to withdraw the grants made to such establishments, or to close them.

14. It is forbidden to establish new seminaries or boarding-schools (*convicts*); and it is also forbidden to receive any fresh students into those already in existence.

III. NOMINATION OF PRIESTS.

15. Ecclesiastical superiors are to notify to the Oberprasident of the names of all candidates for appointment to ecclesiastical functions. Similar notification is also to be made of the name of every priest whom it is intended to transfer from one post to another, or from a removable to an irremovable charge.

16. Opposition shall be made on the part of the Oberprasident to any nomination when it is proved that the priest nominated is not a proper person for the post to which he has been chosen, and especially if his clerical education has not been conducted and completed in conformity with the provisions of this Act.

The reasons of the opposition must be expressly stated.

17. Every nomination to a post made in contravertion of paragraph one of this act shall be null and void.

18. Every cure of souls must be irremovably filled up within one year after it shall become vacant. The Oberprasident may prolong the vacancy on reasonable grounds.

When the time allowed by the Oberprasident for making provision for the post shall have expired, he may compel the authorities to make provision for it under a penalty not exceeding 1,000 *thalers*. The penalty may be doubled until the law shall have been obeyed.

19. No irremovable ecclesiastical functions shall be created without the consent of the Minister of Worship.

Chapelries, (*succursales*) having been such under French law, shall cease to be so within six months after the enactment of this law, and the incumbents of such chapelries shall take irremovable possession of them.

20. Ordinances or prescriptions prohibiting complaints as to acts done to the injury of personal rights in ecclesiastical matters are hereby declared to be of no validity or obligation.

21. Every judicial sentence of imprisonment, or of the forfeiture of civil rights, and every declaration of incapacity to fulfill public functions involves, *per se*, the forfeiture of ecclesiastical functions.

IV. FINES.

22. Every ecclesiastical superior conferring a post, or approving of a transfer in contravention of parapraphs one, two, and three, is published by a fine of from 200 to 1,000 thalers.

23. Every person discharging functions to which he may have been appointed in contravention of paragraphs one, two, and three, is punishable by a fine of from one to 100 thalers.

24. Every person discharging ecclesiastical functions, after having been, in virtue of any of the disabilities enacted in paragraph twenty-one, disqualified therefrom, is punishable by a fine of from one to 100 thalers.

V. CONCLUSION.

25. Aliens, who shall have been in the discharge of ecclesiastical functions before the enactment of the present law, must elect to be naturalized German subjects, unless they are willing, at the expiration of six months, to forfeit the posts which they hold.

26. The regulations enacted in this law concerning scientific education are not to be enforced if, before the enactment of this law, the persons whom it may affect shall have been transferred from one post to another of equal importance, or if the post held by them shall have been changed from being removable to be an irremovable appointment.

27. The examination in science by the State, ordered in paragraphs four and eight, may be joined with the theological examination when this last-named examination is conducted by examiners nominated in part or in whole by the King.

28. The State reserves its rights in nominating to ecclesiastical functions, of which it holds the patronage or right of appointment in other respects.

29. This law is to come into operation from the day of its enactment.

The Minister of Worship is charged with its execution.

(Signed) WILLIAM.

NOTES FROM ROME.

THE Committee on the law for the Suppression of the Religious Orders in Rome has come to the determination of taking off the second article, concerning the houses of the Generals. The Committee does not make any distinction between the generalship of the Jesuits and that of the other Orders, but strikes them all, without any compunction. As to the convents, the question has not been yet decided upon. There are two opinions about it, one of which is in favor of pensioning the monks and friars, as is done in some countries; the other of giving every thing to the Pope, and leaving him the charge of distributing the pensions as he pleases. The latter opinion seems to prevail through motives of bad faith. The plunderers are calculating that the Holy Father will refuse to accept any money, and therefore they will be able to enjoy possession of it intact. They will not only confiscate all the property of religious corporations, but will also gloat over the pangs suffered by the noble feelings of Pio Nono, who will tell them, as St. Peter told Simon the magician: "*Pecunia tua tecum sit in perditionem.*"

AT the Democratic meeting lately held at Milan, more than one of the speakers accused Pio Nono of wishing to revive St. Gregory VII in his own person, and the accusation was undoubtedly the greatest and most worthy eulogium they could pay to the reigning Pontiff, who, if so strong and so undaunted, because he is hoping and trusting in God, as St. Gregory VII, whose prayer begins in these words: "*Deus in te sperantium fortitudo.*" The Holy Father has been pleased to approve the proposal of the *Unità Cattolica* for celebrating this year, the eighth centenary of the exaltation of St. Gregory VII to the Pontificate.

THE following incident will give some notion of the protection extended to priests in Rome nowadays. A week ago, as the well-known pulpit orator, the illustrious Canon de Giovanni, was passing through the Via Bufola, about three o'clock in the afternoon, he was called to by two ruffians, and, on his approaching them, they insulted him in a most frighful manner, using the vilest language, and ultimately attacked him with their fists, giving him a dreadful blow on the face. The Canon, who is a powerful man, was strongly inclined to defend himself, in which case these scoundrels would have had reason to remember him for some time to come; but he thought, after a moment's reflection, that it would better become his priestly character if he passed over forgivingly the insults and injuries they had inflicted upon him, and accordingly went on his way. But the rascals, not satisfied with their previous exploits, pointed out the Canon to two policemen, and accused him of having attempted to strike them, and he was in consequence arrested and brought to the police office. On his arrival there, Canon de Giovanni forcibly declared that it was he who had been attacked and insulted, and turning to his ruffianly assailants, he asked them why they had vented their rage upon him. "Because you are a priest," they answered, with the utmost coolness. But their reply had the good effect of bringing the truth to light. The Canon was acknowledged free from all blame, and was discharged, while the dastardly wretches who had assaulted him were also allowed to walk off scot-free — for were they not guaranteed?

IT is a highly regretable sign of the times that we are threatened with a retrogression into the iconoclastic mania of last spring. Several of our little street Madonnas have been for a second and third time plundered and disfigured. In many places the Catholics of the neighborhood had constructed iron grates and other contrivances, for shielding the sacred objects. This protection proved insufficient, for the Jews and others interested in the extirpation of these Christian symbols, easily afford to provide poles dipped in tar, or nameless filth. The pictures of Our Blessed Lady are thus reached and defiled without difficulty. One or two Triduums of reparation are at present being celebrated in various churches. In almost any other country in the world unprincipled outrages of this kind upon the property and religious feelings of individual citizens would not be suffered to pass with impunity. But the Italian police has, on principle, no thought for churches and shrines. Only the other day, silver plate, valued at many thousand *lire*, was abstracted by professional burglars from St. Maria dei Fiori, at Florence, and the local authorities aver their inability to detect and bring to justice the marauders. Here in Rome the church of the Madonna dei Monti was, on Wednesday morning, to the consternation of the poor but numerous and edifying Catholics of the neighbourhood, desecrated by a revolting suicide. A young Sicilian, discharged shortly before from a Bersaglieri regiment, was paying his addresses to a girl of respectable family resident in the parish. He was rejected, and in a fit of despair resolved to put on end to his life before the very altar to which he had hoped to lead his bride. Entering the sacred building at an hour when it is invariably half-full of people, he laid his hat and gloves on the altar rails, deliberately pressed a revolver against his forehead, and, firing it off, expired immediately. The church was closed — it being by the law of the Church unfit until purified for the celebration of the Holy Mysteries. Some hours later the Cardinal Vicar deputed a Bishop to proceed to the rite of its reconciliation.

SOME time ago the Cavour Club conceived the luminous idea of anticipating the Suppression Law, and expelling the Jesuits, in virtue of an irresistible plebiscitum. Its committee set to work, and not long after gave out that ten thousand votes were secured. The society for the promotion of Catholic interests accepted the challenge, and in a fortnight, with a counter-protest of 34,000 born Romans, smashed the bigoted "*buzzurro*" project. No more was heard of the Cavour Club and its plebiscitum, but the Catholic Association very rightly gave the utmost publicity to the encouraging result of its brief campaign. The 34,000 signatures collected were the other day presented to the Holy Father. A deputation of the Head Committee was received in special audience, and His Holiness replied to the address read on the occasion in terms expressive of great satisfaction, and of lively interest in the work of the great association. A diffuse and methodically digested report for the year 1872 was also received by His Holiness with evident pleasure.

THE decree has gone forth, confiscating the property of the religious communities in Rome and the Patrimony "for purposes of public utility;" and this lying pretense is followed by a bit of the richest irony. The plundered property is to be valued, and "the equivalent of the value is to be placed in the Great Book of the Rente at 5 per cent." May we ask, who is to be the valuator, what guarantee there is that the valuation will be honestly made, and what security the "Great Book of the Rente at 5 per cent." of United Italy affords for the forthcoming of the cash when called for? Purchasers of this property are, of course, aware of the risk they run, irrespective of the censures of the Church. The rightful Sovereign of Rome has given fair warning that the seizure of this property is illegal, and will never be recognized by Him. When the Piedmontese usurpation ends — as end it will — the *bonâ fide* purchasers of the stolen goods will have to restore without the smallest right to compensation. Of course, the fictitious purchasers — and there are many such — if not the majority, will have no pretension to compensation. Both sets of criminal possessors will have to account for the proceeds in the interim, so as to reimburse the scandalously deprived owners. There are recent telegrams from Rome to the effect that in an interview accorded by the Holy Father to the new French Ambassador, M. de Corcelles, on Wednesday, His Holiness declared his resolution to quit Rome should the usurpation go to the length of suppressing the establishments of the Generals of the Religious Orders in Rome. We put no

faith in this report. The crime alluded to would be another sharp thorn in the crown which the revolution and the Robber-King have put upon the head of the Vicar of Christ, but the Pope will bear this new torture with the courage of a confessor, and not gratify the enemies of the Church by leaving Rome. That is the step which the combined phalanx of infidels, heretics, and anarchists have been striving these two years to force the Pope to take, and nothing torments them so much as their failure. The Pope in Rome is a stumbling-block in their way which disturbs all their calculations, and the Holy Father is not likely to play their iniquitous game. The Austrian Ambassador, Baron Hubner, also has had an interview with His Holiness, who on the same day received Mgr. Strossmayer, the German Bishop who, during the sessions of the Vatican Council, took so prominent a part in opposition to the dogmatic definition of the Pope's Infallibility. His Lordship has since submitted unreservedly to the Conciliar Decree.—*London Register.*

EUROPEAN NOTES.

WE are glad to find that the Catholics of Liverpool are taking energetic steps to bring their political influence in that town—and it is their own fault if it be not great influence—into the prominence it deserves to hold at the coming election for the vacant seat in the borough. They have already held several meetings, at which the names of Sir Robert Gerard, Sir George Bowyer, and Mr, Charles Russell, Q. C., were brought forward, and, we believe, the last-named gentleman was decided upon as an independent Catholic candidate, in case it should be found necessary to nominate one. Quite aware, however, of the danger which might arise from splitting the Liberal interest, the Catholics have not, at the time of writing, finally determined whether they will contest the borough, but are disposed to support Mr. Caine, in case that gentleman's views prove worthy of their approbation. A large and influential meeting of the Catholic Club was held on Tuesday evening, at which it was decided that a deputation should wait on Mr. Caine on the following day. The statement of his opinion which he made on the occasion was not, we believe, entirely satisfactory, and another meeting of the Club was convened for Thursday evening to decide as to whether he is fairly entitled to Catholic support. We have no doubt that a wise course will be ultimately resolved upon, and congratulate our co-religionists in the great northern town on the determined attitude which they have assumed. It is time that Catholics should at last rouse themselves from the state of political torpidity in which they have hitherto been content to slumber in this country; and as it was necessary that a first move should be made in some quarter, it is fortunate that the example is to be set by a town which is looked up to as the heart of Catholicity in this country.—*London Register.*

THE Roman correspondent of the *Universe* gives currency to a rumor that the Rev. Mr. Goddard, of St. Mary's, Chislehurst, has written a letter to the Holy Father, and guesses as to its contents are said to be plentiful in the Eternal City. Some persons wish to have it believed that the late Emperor charged his confessor to convey to the Pope a retraction of what they term "his acts against religion, and contrary to the temporal sovereignty of the Supreme Pontiff;" while others believe that Father Goddard's communication merely contained some confidential particulars as to the last moments of Napoleon III. We give the rumors for what they are worth, having no information on the subject ourselves, and not even knowing whether Father Goddard has written to the Pope at all; but we have little or no hesitation in saying that the Emperor never admitted, even to the Pope, that any measures or acts of his were directed against the Church, or against the Temporal Power—for we know how clear he felt his conscience to be on both sides.—*Ibid.*

THE episcopacy and clergy of Prussia, let the tide of persecution rise as high and overwhelming as it may, are resolved as ever to continue faithful to their holy mission, and to "fight the good fight," unflinchingly. We understand that the entire Prussian hierarchy intend very soon to assemble at Fulda, whence they will address a celebrated protest to King William and the Chamber of Peers, the moment that the law against the Church has been voted by the Landtag—and there is too much reason to judge that the delay will not be great. The committee of twenty-one members, presided over by Herr Bennigsen, to which the bills on the measure have been referred, has elected, as reporter, a determined foe to every thing Catholic, in the person of Doctor Gneist; and as soon as a number of sophisms have been found sufficient to quiet the scruples of certain conservative members who have doubts as to whether the nefarious laws do not infringe the articles of the Constitution, the bills will be hurried forward and voted. As an instance of the admirable devotion of the Prussian clergy throughout the struggle, it should be noted that of thirty thousand priests only thirty apostates have declared themselves.

THE CATHOLICS IN THE GERMAN EMPIRE.—Under the above title, an important work, which has excited the wrath of the Prussian official press, has been published by Monsignor Ketteler, the Bishop of Mayence. In his preface, the author explains that his book was written before the war, but, from various reasons, its publication was deferred. He says he does not share the prejudices which exist against Prussia, but the Catholics, since the separation of the Catholic Germans of Austria, are now only a third part of the population of the German Empire. It is, therefore, their duty to unite and form a compact phalanx if they would avoid being treated as a feeble minority. The Bishop proceeds to explain the programme of such a party, which he urges may be accepted by Protestants as well as by Catholics. The following are the chief points of the programme: Unreserved recognition of the Imperial power, in accordance with the Constitution; a close alliance with Austria; autonomy and independence of the recognized Christian communities; the organization of the schools—not by the arbitrary action of State authority, but in harmony with the real condition, religious and intellectual, of the people; self-government in opposition to a pure bureaucratic system; the development of the Constitution by a First Chamber and a Supreme Imperial Court; the equitable appointment of the public burdens; the diminution of military expenditures, and the abolition of all duties on the necessaries of life; the reorganization of the working classes; and, finally, the suppression, by law, of all secret societies, without distinction, and especially of the Masonic Order.

BAVARIA VS. PRUSSIA.—The King of Bavaria has been making a sensation in Germany; or rather, what he said a month ago is being used to create a sensation now. At the time referred to he had to receive a deputation from the Municipality of Fussen, which discoursed him on "the unalterable fidelity of the burgesses" of that town. The King, not a little excited, interrupted them by saying, sharply: "I am very willing to believe you, but I should like deeds better than words." An explanation being requested by the burgomasters, the King spoke to them for a quarter of an hour about the "exaggerated demonstrations" with which they had received the Crown Prince of Prussia in the summer. What he particularly objected to was the display of Prussian flags, "for in Prussia, certainly, no one would have thought of hanging out Bavarian flags." If the rejoicings were in honor of the Prince as a conqueror, and as commander of Bavarian soldiers, the time was ill chosen, as he had, in July, 1871, given up into the King's hands the command of the Bavarian army, and received the ovations and thanks due to him. This time he came "partly as a private individual, partly as inspector of the Federal Contingent," and "there was no reason for giving him a reception which was probably not over agreeable to himself." "One can not," said the King, "be a good Prussian and a good Bavarian at the same time. A good Bavarian may be a good German: I have proved it, and my people with me. The Emperor of Germany has acknowledged it, and thanked me personally, and no German soldiers have received more Imperial recompenses than mine have. But if you wish to manifest your German sentiments, why did not you hoist, by the side of ours, the old German flag which has been for centuries the symbol of unity and liberty? The new Prussian colors are in their proper place in the North, but by no means in the South."

COMMENTS OF THE "NORTH GERMAN PRESS."—The Prussians are said to be very much annoyed, and after a vain attempt to keep the incident dark, the *Correspondence of the German Empire* has come out with a strong attack on Ludwig II. It was noticed at the time that the King kept studiously aloof from the Crown Prince, during the visit of the latter to Bavaria, and this was attributed—as it now appears rightly—to his dislike to any thing which might imply the absorption of his kingdom and army. He has no objection to their being Germanized, but he will not have them Prussified. The *Börsenzeitung* considers that it is very natural that he should now have given expression to these feelings, since the new policy inaugurated at Berlin has not only discontented the Particularists throughout Germany, but also alarmed their opponents. The *Börsenzeitung* holds that Prince Bismarck represents "the German national idea," whereas Count von Roon is the representative of Prussianism, which aims at subjecting the whole of Germany to itself, and is the enemy of all Liberal tendencies in Church and State. It says that the Liberals "will not support the Government against Rome, merely that Prussian bigotry may reap the fruits of the victory;" that they "look for no good from a Ministry which persecutes the Press [in the matter of the Papal Allocution] and supports those who condemn men like Sydow as heretics;" and that they are convinced that the Pietists in Prussia, when they get the upper hand, will soon make peace with the Pope. South Germany is thus encouraged and becomes "more hostile than ever," and this is the *Börsenzeitung's* explanation of the King of Bavaria's outbreak. It is very possible that the King, who is after all a Catholic after his fashion, may not be over-pleased with the ecclesiastical policy, at present, in vogue at Berlin, and there is a rumor current that he has resisted representations made from thence that he ought, as a good German, to remove Count von Tauffkirchen from Rome.—*London Tablet.*

VARIOUS NOTES.

THE statistics of emigration from the North German ports for the past year, just published, show a large increase in the number of emigrants over that of the preceding year. The children of Germany are seemingly not delighted with the blessings of Prussian liberalism. The Government has put into execution every measure that is constitutionally at its disposal to prevent or, at least, impede the vast drainage of population, but all to no avail. While France, impoverished by war-debt and revolution, and menaced with a future full of trouble, retains its people (Germans) despite Fatherland's triumphs and that material prosperity which is supposed to be the necessary consequence of the new "liberal" policy, which has politically and religiously transforming the nation, crowd all the ports of emigration. The figures for the past year, representing the exodus from Bremen and Hamburg, are a little more than one hundred and thirty-nine thousand. Four thousand of those who sailed from Bremen were bound for South America. The emigration report from Bremen alone shows an increase of more than twenty thousand over the year 1871. To a military power like Prussia this yearly departure of an army is an irreparable calamity. A movement has lately spread over the whole of Northern Germany, to send, during this year, the younger sons of families, that they may escape the slavish military service which the Government exacts, in the most valuable portion of man's life, from every male citizen. This depletion of Prussia's life-blood will not only exhaust its strength, which it is exercising in an unparalelled brutal way against God and religion, but will also sow in the hearts of these youthful emigrants an incurable hatred of the political system which drove them across the ocean. After a while a German Froude will be needed in this country to vindicate the national honor of Prussia. It is not probable that he will be more successful in his hopeless task than the late apologist of England.

IT is strange that the whole Protestant world has permitted itself to be converted to Old Catholicism, after having battled for three centuries with a Catholicity which is older. According to Döllinger and his party, the new creed is but the creed of the Vatican Council, with Infallibility left out, and a few women thrown in—in other words, it is precisely, one and entire, the creed of the Church during all the three centuries during which Protestants have been assailing her. Old Catholics are now the incorruptible representatives and stout defenders of the Church, such as it was during all the years of the Reformation up to the dreadful year 1871; a church which was all that time persecuted, reviled, and scorned by every Protestant of the world. How can they now consistently love, defend, and espouse that ancient enemy? Their hypocrisy should teach Döllinger and his party that they have changed. What for three hundred years was subjected to the baptism of blood and fire must have undergone a vast change to turn the wolves of its history into the lambs of its fold. What so long challenged their hellish hate is not what now awakes their love. The baptism of rebellion has transmuted the orthodoxy of centuries, and "how is the best color changed."—*St. Louis Watchman.*

IF the people of Philadelphia did not have the fact before them, in Judge Ludlow's decision, on Saturday last, they might fairly consider it incredible that any such law could exist in a Christian or civilized country as that English law under which a man who has taken shelter in our country sought last week to repudiate the wife he admitted he had married, and to dishonor his own children by that marriage. A man named William Williamson married a worthy woman in Ireland, in 1846, nearly twenty-seven years ago; he lived with her seventeen years; they had seven children; he then deserted her and her surviving children; he came to this country nine or ten years ago, and subsequently married another woman; his true wife followed him, and demanded support; he refused it, admitting that he had married her, but denied that she was his *lawful wife*, repudiated her and her children, and based this dastardly conduct upon an act of the British Parliament of 1746, which declares any marriage between a "Papist and a Protestant" to be "absolutely null and void." Such is the outline of the case. It was contended in open Court, by the shameless husband, that he could take advantage of this scandalous relic of intolerance and bigotry, and that the act was still in full force in Ireland. If it be true that the law still exists, what a commentary it is upon British

professions that every thing is being done for Ireland that can be done. But, although the law of marriage generally follows the law of the country where a marriage is contracted, there are exceptions to that general rule, founded upon principles of justice and enlarged views of public policy and morality. Judge Ludlow guided his decisions by these, without regard to the Act of Parliament. He gave full force to the presumption of law in favor of the validity of marriage; he kept in view the policy of universal toleration of the American Government; he refused countenance to a foreign enactment which "debases public morals;" and declared that a husband and father, who had deserted wife and children, shall not come into this jurisdiction, make it his domicile, and then, upon the plea of such a barbarous law, "turn his wife and children out upon the cold charities of the world."

The Act of Parliament which this man pleaded was passed at a time when, according to Blackstone, it was thought necessary, in order to secure the "established Church" against perils from "nonconformists of all denominations," including Methodists, Baptists, Quakers, etc., and "Infidels, Turks, Jews, heretics, papists, and sectaries." If the statute is still extant in Great Britain and Ireland, Judge Ludlow's decision will inform all concerned that it is not in force in Philadelphia; for he put the shameless husband under bonds to pay for the support of his deserted wife.—*Phila. Public Ledger.*

FARM NOTES.

ORANGES AT HOME.—Some of the finest oranges and lemons ever seen in this market have been produced within thirty miles of San Francisco. Dr. Strentzel's orchard, near Martinez, has become famous for the size and quality of the oranges produced; and yet it is hardly more than two hours distant from this city. Of course, there are some advantages of shelter from high winds, and whatever other protection hills afford. But the proprietor has only done what might be done in other places. He has made, through intelligent industry and skill, a few acres of ground of more value than some of the largest cattle ranches in the State.

We have seen oranges just taken from the trees on the Vallejo Ranch, in Sonoma Valley, superior in size and other qualities to those brought up from Southern California, and actually selling in the market at $1.50 a hundred more than the latter. The lemons from the same orchard were as handsome as one often sees in the market. The last mentioned orchard is not more than forty miles from the city. Very handsome oranges and lemons are also grown at the old Mission San Jose, in the orchard owned by Mr. Beard. This point is not more than thirty miles from the city, and is actually in sight from the hills on a clear day.

We have never yet heard of any extensive damage to orange or lemon trees in this State, resulting from cold weather. Small orchards have been planted as far north as Butte County, and the fruit has invariably come to perfection. Probably orange-trees would thrive as far north as Red Bluff, in the warm and sheltered valleys.

The new crop is now coming up from Los Angeles, and the best are selling at from $5 to $6 a hundred, with a large advance by retailers. It may yet turn out to be a fact that there is as large an area suitable for orange culture north of the Bay as there is found south of it. Given a sheltered valley, with a rich, warm loam, above the floods of winter, and where a partial irrigation can be secured, and one might expect orange-trees to flourish with as much certainty as the peach, almond or apple. There are hundreds of these small valleys in Sonoma, Napa, Solano, Yolo, Butte, and other counties where every known condition of orange culture would be favorable.

Thousands of young orange-trees are finding their way to this city from Los Angeles County, a large proportion of which are sold to go into districts north of the Bay. When one man makes a successful experiment, there are hundreds ready to take a practical hint from the results. The trees now in bearing in the small orchards north of the Bay are from seven to ten years old. They attracted little attention until a yield of superior fruit was brought to market. But this fact goes to the very bottom of the objection that oranges can not be successfully grown north of the Bay. Here they are commanding a premium in the market, over those grown 400 miles farther south.—*Bulletin.*

PRODUCERS, MIDDLEMEN AND CONSUMERS.—Steadily but slowly are two very important classes of our people being brought to consider their relative condition, each toward the other; we have direct reference to the producers of agricultural products, and the consumers of those products. It is well known to producers in this State, and particularly with those who can trade directly and daily with the cities, that though they may put upon the markets, in the hands of the middlemen, the products of their toil, at rates barely above the cost of production, yet they see the same resold before their eyes, to the consumers, at from twenty-five to fifty per cent. above the highest price they are able to obtain.

The consumer, as well as the producer, looks aghast at the enormous charge made for the mere receipt from one, and delivery of the same to the other. The farmer can but poorly afford to sell at the pittance offered, whilst the latter—the bulk of whom are the middle and poorer classes—can but illy afford to pay the enormous advance. And yet this thing has been, and is, going on from year to year, and with what result? Who makes the lion's share of real profit upon the farmers' produce?

A strange feature of this condition of things is, that the municipal governments of our cities should favor this extraordinary taxation of their poorer classes, merely to enable a few middlemen to reap large profits from the earning and profits of others, by imposing unjust tax licenses upon the producer who shall have temerity to sell directly to the consumer without the intergoing or positive interference of the middlemen.

So crying an evil, and increasing, has this become, that the people of San José, last summer, made a strong effort, by petition and otherwise, to throw off the incubus that was weighing so heavily upon the prosperity of the two classes intimated, producer and consumer, and now we see that the Farming, Horticultural and Industrial Club of Oakland, as a club, are moving in the same direction, by the appointment of a committee to memorialize the city government in behalf of the club and the farmers and gardeners of Alameda County, to the effect that some place in the city of Oakland be set apart, or designated as a "market-place," where the farmers and producers of Alameda County and adjoining counties, on certain days of each week, can exhibit and sell from their wagons, direct to the consumer, without their products being subject to tax for license or other charges.

One of the potent reasons and arguments for the same, in said memorial, being this: "That the setting apart of a market-place will not only serve to increase the business of the city of Oakland, by calling the farmers and producers of the county and adjoining counties together on market-days, but will stimulate the production by competition, to prove the quality as well as to increase the quantity of production.

And further, that the city which can offer the cheapest living will always attract population. That it is for the best interests of all to bring the producer and consumer together, and thereby cheapen the necessaries of life."

And if it has come to this, that our producers must ask the liberty to sell their farm products within the limits of a city, when, where, and to whom they please, they should go further, and demand of municipal governments by what authority they exercise the right to prohibit such sales, and forcing every thing into the hands of city factors and salesmen, that they may tax the masses of consumers under the guise of licenses to middlemen.

We hope the city of Oakland will set an example of free trade and open-hearted welcome to the farmers and gardeners of the surrounding country, which can not fail to tell beneficially upon their mutual prosperity.—*Rural Press.*

THE CHURCH IN THE UNITED STATES.

AN interesting ceremony took place at the academy of Our Lady of Angels, Peekskill, N. Y., on Wednesday, 29th ult., when four young ladies were received into the order of the Missionary Sisters of St. Francis. The names of those received were Misses Ryan, Isler, Dougherty and Casey, who took the names respectively of Sisters M. Philomena, Salecia, Veronica, and Philippina.

ANOTHER NEW UNION SOCIETY.—Mr. Thomas A. Buckley, of Jeddo, Luzerne County, Pa., an earnest worker in the Union cause, has formed a new society to be attached to the Irish Catholic Benevolent Union of the United States. It is to be called St. Patrick's Benevolent Society of the Church of the Immaculate Conception, at Eckley. At the first meeting, thirty-five members were admitted.

THE work on the Cathedral of Mobile is still going on uninterruptedly, and will be pushed forward to completion, as Bishop Quinlin has received the necessary funds. It is whispered that Father Burke will shortly lecture in Mobile, for the benefit of the Cathedral.

THE Christmas collection for the orphan asylum, New York, amounted to $26,245.72. St. Stephen's Church alone raised $1,750, for this laudable object.

A SOCIETY has been formed among the clergy in Milwaukee to provide for priests who may be incapacitated for duty by age or sickness.

THE new Carmelite Convent, Philadelphia, will be finished by next April. The old site has been sold to the trustees of St. Anthony's (German) Orphan Asylum, who intend erecting on it a fine church.

VERY REV. FATHER HECKER, the distinguished Superior of the Paulist Fathers, and editor of the *Catholic World*, accompanied Archbishop Bayley to Florida. Father Hecker's health has become somewhat impaired by severe labor.

THE Catholics of Cincinnati pay $30,000 annually in educational taxes.

NEW CARMELITE CONVENT.—The generous encouragement already given to this enterprise has impelled the Carmelite Prioress to begin the erection of the new Convent of that order with the opening of spring. The plan contemplates a plain, commodious structure, devoid of all flash or imposing architectural novelties, and expressive, in its unrelieved plainness, of the austere life of its inmates. The corner-stone of the new building will be laid on the third Sunday after Easter, the feast of the Patronage of St. Joseph.—*St. Louis Watchman.*

ARCHBISHOP PERCHE, of New Orleans, confirmed 6,828 persons in 1872.

The Catholics of Jasper, Indiana, are making arrangements to build a church, at a cost of $100,000.

FOREIGN CHURCH ITEMS.

THE Archbishop of Paris has congratulated Father Matignon, S.J., in the name of the clergy of Notre Dame, for his admirable series of sermons preached during last Advent. They are said to have been almost equal in beauty and power to those of the famous Peré Monsabre, delivered last Lent.

Before quitting Gorheim, the exiled Jesuit Fathers were entertained by the Prince and Princess of Hohenzollern-Sigmaringen, both of whom had done their utmost to induce the Government to leave the excellent fathers alone, and permit them to continue their great mission work of education and charity.

In the absence of any directions left by the late General of Dominicans, or given by his Holiness as to the Government of the Order, in the event of a vacancy in the Generalate, the Vicar of the Order, the Very Rev. Father Sanvito, a Neapolitan by birth, has entered upon the government of the Order, pending the election of the next General. A correspondent says of Father Sanvito that he is one of the most amiable and beloved of Religious. His piety, amenity of manners, and great learning had gained him great popularity and esteem at Civita Vecchia, where until now he has chiefly resided.

The Archbishop of Munich, Bavaria, dined recently with the King. He was treated with marked honor at the banquet; so greatly so, indeed, that fears are entertained at Berlin that the King has not lost his mind, but has, on the contrary, recovered it, and is going to turn over a new leaf.

Mgr. Maret, Bishop of Sura, has refused the honor of being elected member of the French Academy. Our readers will remember that Mgr. Dupanloup tendered his resignation on the nomination of M. Littre, the well-known positivist. The Academie Francaise is now, we believe, without a single member belonging to the clergy.

The Catholic episcopacy has lost, during the past year, one Spanish and two Roman cardinals, one Latin patriarch, six archbishops, of whom two were Italians, one French, one American, one Peruvian and one Greek; twenty-two bishops, of whom seven were Italians, five Englishmen, four Frenchmen, three Americans, one Austrian, and one Mexican.

Nineteen thousand children attend the religious schools in Rome.

The Lazarists of Culm, Prussia, have received orders to leave the Empire. They are accused of being Jesuits under another name.

The Catholic Workingmen's Association of Paris is becoming daily more extended. The Society of Jesus Oavrier has already three branches, at Montparnasse, Belleville and Montmartre.

Prince Bismarck has closed the Ursuline Convent at Montyar, Germany.

The mother of Gavazzi, the Italian apostate, died in Italy, a devout Catholic.

Pius IX has witnessed the death of one hundred Cardinals during his pontificate of a quarter of a century.

The ancient Catholic churches in Greenland were all constructed with perfect exactness as to orientation, which could have been done only by careful observation of the heavenly bodies, as the magnetic needle was at that time unknown.

Shanghai is the stronghold of the Roman Catholics in China. They have a large cathedral there, besides flourishing mission establishments. Their adherents in and around the city are said to number 80,000.

The Bishop of Versailles has just addressed to M. Thiers a letter, in which he calls upon the President to protest, in the name of Catholic France, against the suppression of the Religious orders at Rome.

The death is announced, on Monday last, of the Very Rev Frederick J. Bell, P.P., Ballymore-Eustace, and one of the Vicars Forane of the diocese of Dublin. He had for some past been affected with illness which he bore with patient resignation, and had been staying in Dublin in order to be near his physicians. The remains of the reverend deceased were, on Tuesday evening, removed to St. Michan's Church, Dublin, of which he had been curate for many years, and on Wednesday morning a solemn office and High Mass for the repose of his soul were celebrated. At the conclusion of the funeral service, the remains were borne to the vaults of the Cathedral for interment. Father Bell was in his fifty-eighth year.

The *Journal des Debats* announces that the Irish College of Paris, founded in the reign of Louis XIV, by political refugees from Ireland, and the funds of which, amounting to nearly two millions of francs belong to France, is about to be completely reorganized. Henceforth it will be placed under the control of a committee of State functionaries, and the French Government will nominate the director, on the presentation of the Bishops of the Irish Catholic Church.

Seventy-five years ago there were but two Catholic Churches in all New York State. Now there are the sees of six bishops, about 800 churches, 700 priests, and a Catholic population of a million!

REGULATIONS FOR LENT, IN 1873 FOR THE DIOCESE OF SAN FRANCISCO.—1, All the *week days* of Lent, from Ash-Wednesday till Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation.

2. The precept of fasting implies also that of abstinence from the use of flesh meat. But, by dispensation, the use of flesh

meat is allowed in this Diocese during Lent, except on the following days, to wit: the Wednesdays, and Fridays, the Ember-days, and the Thursday and Saturday of Holy Week; on which days there is no leave to use flesh meat, except by dispensation from the respective pastors, which they are hereby authorized to grant in cases of necessity, to be judged by them. All Saturdays are also days of abstinence, but not of obligation.

3. The promiscuous use of fish and flesh meat at the same meal is forbidden in Lent, even on Sundays.

4. Some prayers, at option, are recommended during Lent, particularly on those days in which flesh meat is used.

5. Lent being a penitential time, the pastors are requested to lay before the faithful the importance of Christian mortification, and also the grievious obligation of complying with their Easter duty, which may be fulfilled from the first Sunday of Lent; they will frequently and earnestly impress upon their respective flocks the necessity of attending, before all other things, to the salvation of their souls, and they will exhort them to the faithful discharge of their Christian duties, the only thing that can secure to us the everlasting happiness of Heaven. For this purpose they will hold religious exercises in their churches several times a week, according to what their prudence may deem expedient.

✠ JOSEPH S. ALEMANY,
Archbishop of San Francisco.

IGNATIAN LITERARY SOCIETY.

THE spacious lecture-hall of St. Ignatius College was filled to its utmost on the evening of the 24th instant, on the occasion of the monthly entertainment of the Ignatian Society. It has been the rare felicity of this association to gather at its open meetings audiences where social rank is not a reflex of their intellectual worth, and whose presence, "like richest alchemy, would change to worthiness" whatever there might be of youthful fault and unmatured judgment in the exercises. Such an audience assembled on the above evening to greet the Ignatians in their well-adapted exercises. After instrumental music by several ladies, whose skill tested the magnificent piano of the Hall, the Chairman of the meeting, Mr. John J. Clark, introduced the exercises by giving an account of the value of literary societies, and tracing their wholesome effects to the sphere of every-day life, he took the opportunity to attest the prosperity of the Ignatians. A reading from Scott was then given by Thomas J. Riordan. We regret that the young gentleman's voice failed to reach the end of the hall; but we must commend his easy delivery to the imitation of all young aspirants in the art of Garrick. "The Emerald of the Deep," a poem by Robert Tobin, was the next in order. The merit of the verses was beyond question; and the young gentleman's delivery was all that could be looked for. His impassioned manner and thrilling bursts woke the enthusiasm of the audience to its fullest appreciation of the speaker's earnestness. We do not hesitate to pronounce Mr. Tobin's effort one of the best of the evening. The poem shall appear in our columns at the first opportunity.

Then followed a violin solo, and selections from the operas by ladies and gentlemen volunteers.

The principal affair of the evening, a debate on, "Resolved that Education flourishes better in Republics than in Monarchies," was ably contested by Messrs. J. H. Clark and J. F. O'Day for the affirmative, and Messrs. R. E. McGill and Jeremiah F. Sullivan for the negative side. Judging from the interest shown in its progress the debate vied with the poem for the honors of the evening. The first speakers, Messrs. J. H. Clark and R. E. M. Hill, argued their respective sides with considerable ability. Mr. Clark, though somewhat lacking in delivery, was sensible, clear, and convincing in his argument. Mr. McGill impressed the audience very favorably by his self-possessed delivery. The brunt of the argument was very wisely left to the concluding speakers, Messrs. J. F. O'Day and Jeremiah F. Sullivan. Their efforts were remarkable alike for force of argument and warmth of eloquence. It needed no close attention to catch the beauties of imagery the convincing force that the speeches of these gentlemen brought with them. After finishing the debate the question was submitted to a jury of gentlemen, and a decision rendered for the affirmative side. After very choice music the meeting adjourned.

Thus the good Fathers of St. Ignatius evidence their whole-souled interest in the advancement of our youth, and, by every means in their power, lay open the road of improvement to those who would essay with the boys of fame. Ably seconded, too, are they by the youthful members of the Ignatians. This entertainment is no other than the third or fourth that this Society has given within the last year. Of its assuring success the only witness we have is the thronging audience that welcomes every advent of this Society to public notice.

We close by wishing a long and useful life to this Association. May the impulse which it has given to the cultivation of refined tastes and social amenity leave its lasting mark upon the early manhood of our day, so that the prosperity of the Ignatian Society may help (in a great measure) to solve the knotty problem, "What shall we do with our boys?"

CITY ITEMS.

The California Theatre will be used for the literary exercises on St. Patrick's Day.

John McCullough will read, on St. Patrick's Day, a poem written by Daniel O'Connell.

The Commercial Street Wharf mystery is the principal theme of discussion in police circles.

The two chimneys of the new Mint are to be seventy-five feet above the roof of the building.

Lewis Cunningham has accepted the position of Harbor Commissioner tendered to him by Governor Booth.

Colonel Peter Donahue has purchased the stock, etc., of the City Grading Company, and will remove the same to his railroad in Sonoma.

No deaths occurred on the *Japan* during her late passage to this port, and the small-pox patients removed from the ship are in a fair way to recover.

Quite a number of gentlemen are engaged in getting up influence to secure their appointment to the position made vacant by John J. Marks' resignation.

A certain restaurant manager of this city has notified his employés that he will "dock" them two days this month, because it has only twenty-eight days in it.

A hotel runner from this city, named Carmody, was captured by the Oakland authorities on Saturday, and fined $50 for soliciting patronage on the railroad trains.

In San Francisco, last week, seventy-five persons died. Of these, nineteen were under one year of age, and forty-three were adults; males, forty-eight; females, twenty-seven.

John Ferral addressed the Father Mathew Temperance Society last Sunday evening, on "The Labor Movement in Pennsylvania." The usual pleasing musical and literary exercises followed.

"One of the most humorous things imaginable is the "Broadway School Examination," performed by the Buislays at Woodward's Gardens. It is almost as great a burlesque as the original." This levity is indulged in by the *Alta*.

Green cucumbers, received on Tuesday, from Laguna Valley, near Vacaville, Solano County, were sold at four dollars per dozen. Adding the physician's charges to this, it will be found the vegetables is too costly to be within the reach of people in ordinary circumstances.

Michael Connolly, a boarder at the Golden Gate Hotel, on Market Street, between Third and Fourth, while crossing Market Street, to J. H. Widber's drug store, Tuesday, was struck by a runaway horse and seriously injured by the subsequent fall to the pavement.

The Board of Regents made a visit to the University buildings at Berkley, on Saturday, to observe the progress of the work, which was found to be entirely satisfactory. It was also determined to locate the College of Letters on a different part of the grounds than originally intended, in order not to obstruct the view from University Hill.

A venerable Chinese woman, about eighty years of age, who was among the quarantined Chinese passengers of the steamer *Japan*, died on Saturday afternoon. When it became apparent that her end was near, her son, a Chinese merchant in the city, whom the poor woman had crossed the seas to meet once more in life, was permitted to go on board the steamer and be with his mother in her dying moments.

PACIFIC COAST.

A case of the epizootic is reported at Lewiston, Idaho Territory.

A large number of orange trees are being planted in Sonoma County.

Santa Cruz is to have a street railroad from Mission Street to the beach.

Washington's Birthday was celebrated in San Jose by a military parade.

B. P. Whitney, of Mendocino County, shot a 175-pound panther last week.

Oregon is going to print a pamphlet and send it East to induce immigration.

Near Forest Grove, Oregon, they have found earth which answers every purpose of paint.

In Sacramento, on Saturday, a large portion of J Street, corner of Second, sunk two feet.

Eastern Oregon lives in daily fear of the horse disease. It is approaching them gradually.

Ninety thousand dollars is the appropriation for United States land surveys in this State this year.

W. Frank Stewart is soon to lecture before the Pioneer Society of Virginia City, by invitation.

The *Index* says that the amount of rain-fall in Salinas City for the season to date, is twelve inches.

At the Buttes, above Marysville, on the morning of February 16th, the snow was six or eight inches deep.

The Cloverdale *Bee* is to be removed to Lakeport, and will henceforth be known as the *Lake County Bee*.

Apples and vegetables are reported plentiful at Hillsboro, and the farmers find that they are dull of sale.

The Salt Lake *Tribune* claims that Utah is richer in coal of all grades than any of the adjoining territories.

The steamer *Nevada*, from Auckland, via Honolulu, was delayed by gales, heavy seas and shortness of coal.

In Evans, Colorado, they fine lawyers for contempt of court when they sling Latin around too voluminously.

There is a report, pretty well authenticated, that overland travel will be resumed over the Vallejo route about the first of March.

The prisoners in the Visalia jail amuse themselves by fighting with each other while waiting for a Vigilance Committee to hang them.

Stockton experienced a severe hailstorm on Monday, which, in less than ten minutes, covered the ground over an inch deep with big hailstones.

La Union is the name of a new political, literary and commercial weekly, to be issued every Saturday, by Espejo & Rodrigues, of San Francisco.

The Visalia *Times* says that the stock of the narrow-gauge railroad is being taken in all directions. It considers that the success of the road is certain.

The quantity of logs on the banks of the Elko River, awaiting high water in that stream, aggregates between twenty-six and twenty-seven million feet.

We learn from the Walla Walla *Statesman*, that Judge Wyche has suffered a relapse, and his condition is such as to give but slight hope of his ultimate recovery.

The well of a Mr. Anderson, of Fairfield, which has heretofore yielded pure water, was, on Wednesday last, found to be impregnated with soda, and every day since the water becomes stronger.

The Steam Navigation Company is about to put on a line of steamers to run daily, for the accommodation of the travel between Colusa and Knight's Landing.

The application made by the County Judge for the town site of Mokelumne Hill has been approved for patenting by the Commissioner of the General Land Office.

The Grass Valley *Union* says the people of Colfax, in that county, are going to call a mass meeting and change the name of the town from "Colfax" to "Mobilier."

The Walla Walla *Statesman* complains that the eastern counties of Washington Territory pay more than half the territorial tax, though they do not own half the wealth.

Work has been commenced on the Saucelito narrow-gauge road. The *Herald* thinks that in six months' time trains will be running regularly between Saucelito and San Rafael.

The San Luis Obispo *Tribune* of February 22d says, "Wednesday the snow laid heavier and lower on Fremont's peak and the Gabilan range than we have ever seen it before."

The steamer *Enterprise*, bound from Gardiner to Portland, Oregon, was wrecked while crossing the bar at the mouth of the Umpqua River, at 12 o'clock, February 20th. No lives lost.

Brigham Young says that Uncle Sam may blow and he may bluster, but polygamy will live a thousand years for all that. Brigham's children, at last accounts, numbered one hundred and seventeen.

Mr. Slater has introduced in Congress a bill to make the Columbia and Snake rivers the north-eastern boundaries of Oregon; in other words, to include the whole of Walla Walla Valley in that State.

A company has been organized, under the title of the "Bartlett Springs and Bear Valley Toll-road Company," for the purpose of constructing a toll-road connecting the two points named in Lake and Colusa counties.

The Roseburg *Pantagraph* says: "That Peace Commission to treat with the Modocs have got a soft thing on their Uncle Samuel. They are sure of their pay, but Uncle Sam has n't got any thing sure on their treat."

The Court-house at Seattle contains but one room, and when witnesses in a case have to be separated during a trial, those not under examination have to stand out in the mud and rain, according to one of the local papers.

The *Eco del Popolo* calls attention to the fact that of 100,000 Italians on the Atlantic slope of the United States, 300 subscribed $3,000 to aid the sufferers by the Po inundation, while of 22,000 on the Pacific slope 1,100 gave $2,350.

A correspondent of the *Spirit of the West*, writing from Dayton, Washington Territory, says: "The factory building is fast assuming a business-like appearance, and we hope the time is not far off when the unused water-power within our reach will be properly occupied for manufacturing purposes.

Merchandise from New York, on an average, by the railroad, reaches San Francisco in from twenty-five to thirty days. It is not safe to expect its arrival under thirty days. Eighteen, or even sixteen days' time ought to suffice for through freight.

Trask Brothers are about to organize a joint stock company for the manufacture of wine and brandy in Tuolumne County, and to encourage the cultivation of vines so that the land in that vicinity which is adapted to that purpose may be rendered available.

The ball of Senator and Mrs, Stewart in Washington, lately, was acknowledged to be the grandest entertainment of the season. It was given in Masonic Temple, on the largest scale, and the decorations, as well as the accompaniment, were worthy of a royal festival. So says a Washington paper.

All the prominent hills in the coast range, within view from Vallejo, now have their tips covered with snow. General M. G. Vallejo said that, during the past forty years, when snow was seen upon the eminences in the month of February, there have always been heavy crops at the ensuing harvest.

In Wyoming Territory women are admitted to serve on juries. In a recent case one of the lady jurors had with her in the jury room her babe of a few months old. The party who lost the suit now asks that the verdict shall be set aside on that account. He insists that the presence of the child was contrary to law.

Josori, Commissioner of the Japanese Government to inspect the prison system of the United States, visited the office of Chief Crowley, in San Francisco, February 24th, and made several inquiries concerning the mode of keeping prison records, punishment of prisoners, etc. He has visited the prisons in Washington, New York, Baltimore and other Eastern cities.

The *Plaindealer* says: "As a proof of the mildness of the climate in this valley, we can state that last week we received, from B. P. Smith, a supply of celery, lettuce, onions and tongue-grass, raised in his garden this Winter. The celery was over two feet long, very white and crisp, in fact, the best we have ever seen raised in Oregon."

It is reported that the Republic of Guatemala has made a contract with Henry Meiggs, formerly of San Francisco, for the construction of a railroad from the capital to the ocean, a distance of sixty miles, and intends to extend the line across the country, a distance of about 120 miles, thus supplying rail communication between the two oceans.

They have had rather an unusually mild winter, on an average, at Lewiston. Stock of all kinds is in splendid condition. The feed appears to be good, and even those animals that were low in flesh at the setting in of the winter, are now gaining in weight, and before spring fairly opens will, probably, be in as good condition as stock which was fat last fall.

The grand jury of King County, W. T., in their final report to the Court, state in relation to the Seattle jail, as follows: "We, the members of the grand jury, after visiting the county jail, most respectfully recommend that a better and larger jail be erected in a more healthy location, as the present one is unfit for a human being to be placed in, and is much too small for the present want."

The Colusa *Sun* says: "A U. S. Land Patent in favor of the Oregon division of the Central Pacific Railroad Company, embracing all the lands owned by the Company in Colusa County, was recorded last Monday. It occupies thirty pages in the record book, being the longest document ever recorded in Colusa County. The patent embraces 159,956 47-100 acres in this and adjoining counties.

The *Register*, of Albany, says: "Captain Smith and his engineers have run one line for the Albany and Santiam Canal to this city, and are now engaged in running another. Captain Smith pronounces the one run the most natural channel he ever saw for the same distance, twelve miles, the fall being gradual, requiring no deep cuttings, the deepest cut being six feet, and that for a short distance only.

John F. Kiddel, Superintendent of the work of improving the channel of the upper Columbia, reports the blasting at John Day rapids completed, and that the work of removing the rock will be finished in a few days. At Umatilla Rapids the work has been vigorously prosecuted for two months, with good results. The rocks are to be removed at Devil's Bend, and the whole completed by April 1st.

The *Independent* of February 22d thus speaks of its crops: "From all parts of the county we have the encouraging report that crops promise better than any previous year. The season of planting has certainly been one of the most favorable ever known, both for plowing and seeding, and an immense amount of ground will be summer-fallowed. The fruit crop may be somewhat injured by frost, but not enough to make a short crop.

In San Gregorio, on Sunday morning, four men went down to the seashore to fish, and one of them, named Jerry Nichol, was washed from the rock by a wave. He got hold of a small plank, which prevented him from sinking, but there were no boats in the vicinity with which to rescue him. He drifted nearly a mile out to sea, when the plank was wrenched from him by the waves and he sank to rise no more. He was a native of Aberdeen, Scotland.

A speaker before one of the temperance societies, on Sunday evening, in San Francisco, expresses the broad conviction that "next to Beelzebub himself, Bacchus, who invented spirituous beverages, brought more sin and misery on the human race than any other individual of whom Scripture gives us any account." It must have been from this ancient distiller that the patriarch Noah got his recipe, a point which had never been perfectly understood by the commentators previous to this announcement.

The great fatality of pneumonia here, says the Pioche *Record* of February 12th, is truly alarming. It is safe to say that seventy-five per cent. of all these cases prove fatal. There must be some special cause for this great fatality. It is a matter of vital importance, and the people demand that, if within the power of medical science, the cause shall be discovered and explained. In no other part of the world is pneumonia so generally fatal. We hope some of our local practitioners, or all of them, will communicate to the medical journals of the country their experience with and treatment of pneumonia in south-eastern Nevada; a discussion may thus be precipitated which will result in evolving life-saving ideas.

SAD ACCIDENT.—The Walla Walla *Statesman*, of February 8th, has the following account of a very sad accident at that place: On Thursday of last week, Sister Celestine, of the Catholic Convent, who was under medical treatment, took, by mistake, a dose of corrosive sublimate. All that medical science could do for her relief was brought into requisition, but after lingering in great agony down to Wednesday night, death put a period to her suffering. At the request of the Lady Superior of the convent, Coroner Thibodo held an inquest on the remains. After hearing all the facts in the case, the jury rendered a verdict of death from accidental poisoning. Deceased was aged about twenty-four years, and was one of the noble band of "Sisters of Charity," who consecrate their lives to nursing the sick and burying the dead.

GENERAL NEWS ITEMS.

Russia is sending more troops into Khiva.

Revolution threatens Portugal, and the Government is arming to prevent it.

The Parliament of the German Empire will meet at Berlin on the 10th of March.

Bishop Mermillod, of Switzerland, is sharing the hospitality of the Archbishop of Paris.

John Bright resumed his seat in the House of Commons on Monday, after years of absence.

Three thousand persons engaged in a political riot at Quebec last Monday. Only two killed.

A general strike for the eight-hour law is preparing among German mechanics and labor organizations in New York.

All over the Eastern States it was intensely cold during the first part of this week: the thermometer in some places as low as 31 degrees below zero.

It appears that Amadeus abdicated the Spanish throne in the hope that the army would recall him and allow him to reign untrammeled by a Constitution.

Americans in Paris had a very brilliant celebration of Washington's birthday. Thiers was not present, but Remusat, the Minister of Foreign Affairs, was.

The Supreme Court of Illinois has decided that the law of the Legislature of 1871, regulating freight and fare tariffs on the railroads of that State, is unconstitutional.

Great preparations are making at Washington for the inauguration of President Grant, and the city will be thronged with civil and military visitors and distinguished guests.

News from Madrid is not of the most favorable kind for the Republic.. An Alphonsist insurrection threatens, and the soldiers show signs of insubordination to the Government.

Ex-Queen Isabella and Montpensier have bargained that Alphonso shall be made King of Spain and Montpensier Regent, during Alphoso's minority, the young King to marry a daughter of Montpensier.

Delahay, U. S. District Judge in Kansas, is to be impeached by the House, not so much because he has been dishonest in office as because he was in the habit of being drunk on the bench, and saying rude things.

The mass meeting at the Academy of Music, at Philadelphia on Saturday night, on behalf of the Centennial Exhibition, was a great success. Simon Cameron presided, and announced that the total subscription for that city was $1,737,000.

President Grant will retain all the members of his Cabinet after the 4th of March, including Boutwell, who will remain at the head of the Treasury, till the middle of March, and only then resign if he is elected to the United States Senate.

Confirmation comes of the account of the murder of Señor Valencia, one of the Judges of the Supreme Court of Mexico, close to the Capital town of Sonora, some time in January. The assassins are supposed to be on the Cochise reservation.

Over five thousand persons in New York assembled on Saturday at the pier whence the steamer departed for Europe, to bid farewell to Father Burke. Addresses were made in behalf of several associations in that city and Brooklyn, and responded to. Two steam-tugs accompanied the steamer down the bay, on which were large numbers of citizens.

WHITE MAN OR CHINAMAN—WHICH?

REV. FATHER BUCHARD delivered his lecture on the above subject at St. Francis Church, on Tuesday evening last, for the benefit of the Presentation Sisters, to the largest audience, perhaps, that ever crowded that edifice. There was neither sitting nor standing room left. Every space where a man could get, was occupied. For the very correct report which follows, we are under obligations to the *Call*. The returns had not all been received for the sale of tickets, but the Rev. Mother thinks, from what has been received, that the amount will be in the neighborhood of three thousand dollars. After some preliminary remarks, Father BUCHARD said:

The importation of Chinese is a question of serious import to the people of this country. Whether it will redound to our benefit, or add to our injury, are points which are worthy of discussion at the present time; and I am glad to find that many of our fellow-citizens are really waking up to the question. The influx of thousands of ignorant idolators can, it seems to me, be productive of no good to our country. Yet it appears that a portion of the press, in dealing with this subject, most generally dilate on the amount of wealth which may be gained by employing the cheap labor or servitude of the Chinese. Those journalists who pass free over railroads, and are paid for writing up the interests of great incorporated monopolies, would do well to glance at the pages of history, and read about some of the results of cheap labor. We find in countries where the prices of labor have been reduced to the lowest rates, that their forms of government are more or less despotic. Their people, by a lifetime of labor, barely obtain the necessaries of life, and the aristocracy of a favored few fatten and grow rich in luxuries and all the refinements of life at the expense of the toiling and down-trodden many. In such countries we shall find magnificent public buildings, fine roads, and the results of cheap labor in a thousand ways. But we also find that in proportion as the wages of all labor have been reduced to their lowest possible rates, the moral and intellectual status of the people has fallen. Cheap labor, which, in its category, includes

ALL FORMS OF SERFDOM,

has, I say, left us many remarkable proofs and monuments of its results. It built the Pyramids of Egypt, the Coliseum at Rome, made innumerable other colossal remains of roads, buildings, and works of art, scattered over the face of the earth. Yet, what sane man of the nineteenth century, what man of this Republic, what citizen of the United States, who pretends to love his country, or in whose bosom there glows but one spark of patriotism, would say, "Let us also leave great works like those behind us, even if we must reduce ten or twenty millions of our laboring class, our fellow-citizens, to the same condition of servitude as that of the builders of these monuments?" Why

THE LANGUAGE IS TREASONABLE,

and the American citizen that would give utterance to such language, or to such a sentiment, deserves to be incarcerated for life as a traitor. Look at Great Britain. There you have cheap labor, aided by machinery, which furnishes fabrics and goods for the consumption of the world. Examine the condition of the operatives—men, women, and children—in the great manufacturing districts of England. Look at their abject, degraded condition, their short lives of suffering and toil, that have justly been said to be worse, in some respects, than slavery.

Can you, who live to call yourselves citizens of the United States of America—can any one, or any party of American citizens, whether adopted or to the manner born, in our broad country, be willing to see any portion of our free citizens reduced to the same

WRETCHED AND MISERABLE CONDITION

as the laborers in England? The man who could willingly look on and see any portion, or any one of our fellow-countrymen reduced to such a condition, that could contribute in any way to such a result, is a parricide, a fratricide, a man who would cut the throat of his father, who would cut the throat of his brother, who would sacrifice his country for self—the only god he worships. I would say, if we can not have goods which are prepared in England, for instance, by the aid of cheap labor and machinery, if we can not have them or manufacture them in our own country without reducing our people or any portion of our people to the condition of the operatives in England, without introducing cheap labor and imposing a high protective tariff, it would be better to import such goods from other countries; or, if you do not like that, then content yourselves—for I contend it would be much better to content ourselves—with your own home-spun linsey-woolsey, with your own sugar and your own potatoes. If, indeed, money were the great object, or the great good, the sole object in life; if liberty, independence, virtue, religion, human happiness and advancement of true civilization depended upon the accumulation of money, the argument of those who advocate the introduction of a Chinese population into our country, with a view to securing cheap labor, might seem good. As it is, however, the whole is based upon a

LOW, SORDID, DEGRADING MOTIVE,

for which every thing in life worth living for is to be sacrificed. Those advocates of cheap labor, and a cheap labor by Chinese, it seems to me, do not consider the matter, do not reflect, for certainly the cheap labor of Chinese in our country is no advantage—no advantage to the country, no advantage to the community in which they live. If there was a question of cheap labor among our fellow-citizens, and a reduction of rent, provisions, and so on, in proportion, it might be well enough; but, so far as the cheap labor of Chinese is concerned, I say it is of little or no benefit to any one—not even to the employer, who considers himself greatly profited by their cheap labor. How much, I ask you, of

THE EARNINGS OF THESE CHINESE

do they put in circulation here? how much do they leave in your country? how much goes to benefit the community—how much? Do they invest in real estate? do they erect costly houses? do they embark in the various enterprises of our own fellow-citizens that require a large sum of money? do they patronize our clothing-stores? do they subsist upon the various kinds of diet that are produced in this country? This is one of the advantages of Chinese cheap labor, that you are sending your money out of the country! But this is not all. There are other things arising from the employment of Chinese in our country. Where they are located in any considerable number, there real estate decreases in value. And, again, as property is generally taxed in proportion to its value, the city loses by this decrease in value. This is another disadvantage arising from the residence of the Chinese in our midst. There are about 11,000 Chinese, I have been informed, in this city, and the Assessor of this county and city informs me that those 11,000 Chinamen only pay $9,000 of taxes—scarcely as much as the house of Murphy, Grant & Co. pays, and scarcely one-third as much as Michael Reese, one individual, pays. Eleven thousand of these people living in the midst of our city and only $9,000 of taxes collected from the whole of them! This is easily accounted for. They have no real estate; they have no taxable property; they have no taxable furniture; they have scarcely any thing taxable; and this is the manner in which they mean to live in this country until they have made what the miners call their "pile," and away they go with it to their own country, leaving our people and our country the poorer by so many thousand and tens or hundreds of thousands of dollars.

THERE IS ANOTHER EVIL

arising from their presence in our towns and cities, and that is the many very great losses occasioned to our people by fires that have been caused by Chinamen, through their carelessness and indifference with regard to the use of fire. If the amount that our fellow-citizens have lost by reason of fires occasioned by Chinamen in our young and rising towns and cities in this State was counted up, it would, I have no hesitation in saying, amount to

MORE THAN ALL THE REAL PROFIT

that all those tradesmen and all those monopolies ever have realized from their labor. So that really, when you come to look fairly at the question, the Chinese are of no benefit at all, but rather a great injury to the country. There is another disadvantage—a very great one—and one that not only myself but many of our citizens are daily deploring. In proportion as Chinamen are introduced into our manufactures, our various establishments of business—in proportion as they are employed in our families as domestics, and so on—our white poorer class, our laboring classes, are thrown out of employment, are sent forth to be idlers, with little or no means of subsistence—many of them without any. Here they are. We see them daily upon our streets, and traveling over our country. Some of them are inclined to go forward. They go out upon the ranches; they find Chinamen employed there. They go out upon the railroads; they find Chinamen employed there, and they are even told that it is work for Chinamen, not for white men. "Chinamen employed here; not white men." I have heard that said myself, in my travels on one railroad. Our own people are sent out of our families by hundreds, and thousands to become idlers, to become beggars, and if not beggars, worse—petty thieves, or to lead lives of infamy. How many have been driven to such lives? Good, honest souls, that would have been respectable, would have been an honor to the circle in which they moved, a credit to us as Americans, but for the employment, and all on account of cheap labor, of these pagan, vicious, immoral people. Part of the blame falls, I suppose, very justly,

UPON THE EMPLOYERS

of these people. We must not vent all our rage upon the Chinamen. We can not blame them, since they come here, for accepting the labor when it is offered to them, or for working at the wages that are offered. I maintain that those who employ them, to the detriment of their fellow-citizens, to the detriment of our laboring class of American citizens, are much more to blame, and are helping to bring about an order of things in our community, in our State, and in our country, that they perhaps themselves will live long enough to repent of. As to its political phase, I would simply remark, it is but a few years since our country was shaken by a most grievous civil war, and its best and bravest citizens shed their life-blood in the struggle. Now, one great object, or rather result, of that war was the giving of freedom to four millions of Negro slaves, and also the doing away forever with all forms of slavery. I ask you, does it not seem a glaring contradiction, and unconstitutional in the face of these facts, for any party, or class of persons in our country to advocate, and even to introduce among us, again, a new form of slavery, of human servitude, in the shape of Chinese immigration? It is well known that these people

DO NOT COME AMONG US AS CITIZENS,

or hope to become citizens; though I believe some of our people would be ready to make citizens of them — low, inferior pagans as they are. They seem, however, not to have any such object in view, in coming to the country, but simply to serve out an allotted time in a state of bondage, and many of the evils attendant upon the species of labor are the same as those resulting from African slavery. It is not so many years ago, and you know it, when many of our countrymen were loud, and boisterous even, in not only denouncing slave-holders — those who actually owned slaves — but in condemning those who hired slaves from masters; and there were many of our people in the South who did not own slaves, yet employed slave labor.

Now here is a parallel case in our own city and our own State. The most of the Chinese that are in the country are slaves; are sent hither to work out an allotted time by their Chinese masters. You hire them; you engage them to work for you on your farms, in your families, in your work-shops, on your railways, in the various departments of trade and business. You are encouraging human servitude in China. If the one was a great crime, certainly this is too; and if our white people in the South, who did not own slaves, but employed them, deserved the condemnation of their country, certainly our fellow-citizens who employ slaves in like manner now

DESERVE THE CONDEMNATION

of their fellow-men, and the more so since slavery of every kind has been declared unconstitutional. These people act in contradiction to the spirit and very letter of our Constitution, and certainly deserve the severe censure and condemnation of their fellow-men. Can such people, I want to know, be considered true American citizens — men whose hearts are imbued with the spirit of our republican institutions? I certainly think not. I know there is a class among us which is ready to meet us with this argument. The Chinese are greatly benefited. If they are not of any great service to us; if they are not generally profitable, they are, at least, greatly benefited by being introduced into the country, by sojourning among us — in this way: that our philanthropic citizens and our religious zealots (their works are very commendable; I am not going to condemn them for the efforts they are making to benefit them) lead them by the dozens and hundreds, on the Sabbath, into the various churches, and there teach them to spell and read; and then, having taught them to read, place in their hands the Bible; and, of course, when this is done, they must necessarily become Christians. Well, this has been going on for a considerable time, even in San Francisco. Years have already passed and efforts like these have been made. Now, tell me how many of these people have become converted to Christianity? I suppose a great many of them have already learned the English language sufficiently well to be able to read; can read the Bible; can, perhaps, read it every Sunday in the Sunday School, as it is called; and they are as great pagans to-day as they were in the beginning. Have

THE PAPERS OF OUR CITY

yet heralded the baptism of a single Chinamen as the fruit of all this labor? Have the papers of this city—any one of them, religious or secular—yet heralded to the country the reformation of any one of those poor, unfortunate women that are brought to the country for criminal purposes? It is, so far as the effort is concerned, commendable, I say; but the result, certainly, is not equal to the effort. In fact, the whole labor seems to be abortive, so far as the conversion of the Chinese is concerned; and I have very little confidence that any considerable number, if any one at all, of all the Chinese population will ever be converted to Christianity here. It is almost impossible even to convert them in their own country. The Catholic missionaries, after centuries of labor, tell us of two millions, or scarcely two millions of Christians among the four hundred millions of population in China. The labor of the Protestant missionaries in China has not been blessed even so much—if I may judge from the report I listened to, as given by a Protestant missionary who had, according to his own statement, labored with his wife fourteen years in China for the conversion of its people. And on the lapse of fourteen years, when failing health rendered it necessary for him to return to his native country — America — what do you suppose was the number of his converts to Christianity? Not one! He said for the encouragement of his congregation, that he left one who he thought gave some hope of one day or another becoming a Christian. If Christians are made at so slow a rate in China, their own country, I certainly can not have much confidence that many will be made Christians in this country. But suppose that these Chinese that come into our country were all free; could come and sojourn in our country and become citizens if they wished—and Christians too, if they like — still I maintain that they are

AN INFERIOR RACE OF PEOPLE.

and consequently can not be a safe class (that is, if, introduced in any considerable number) of people in our country. Their immigration should therefore be opposed — legitimately, of course—I do not countenance violence, or violent and illegal measures; but certainly the immigration of an inferior race in any considerable number into our country must result in great injury to our people and country.

[With the view of showing that the Chinese are an inferior race, Father Buchard then sketched some of the Chinese national characteristics — their helpless prostration before foreign invasion; their stagnant civilization; their inability to become worthy citizens of a country calling upon them for service in warfare or in political duties. He then proceeded.]

Yet, strange to say, these are the people who are invited to our shores; who are sent out upon our ranches; who are employed as our miners; who are engaged in our various manufactories; who are employed as domestics in our families; who are employed as the nurses of our little children; and who, I suppose, will be eventually employed to make our ladies' bonnets. Little do those people think who are introducing them into their families and among their daughters and sons, when they receive these immoral pagans, that have not the first idea of virtue in their heads, into their houses — little do they think of this. I remember of speaking about this to Mr. Carvalho, the Chinese interpreter, while he was staying here. He was born in China; he lived there a number of years before he came to the United States, and he told me that if he had fifty children, he would never employ a Chinaman in his house; and yet, here we see them carrying about the little babes, serving around among the little children, and none can tell you so well and so much of the ways and the doings of these immoral creatures among the youth of this State as those who are engaged, as the Catholic priests are, in the ministry. You

WANT YOUR CHILDREN TO GROW UP VIRTUOUS.

You wish them to be entirely, as it were, ignorant of every idea — the most distant idea — of any thing that could taint in the least their beautiful souls; and yet you will receive into your houses, take into your families, the very instrument — the very creature — that has nothing but contamination in him, to his very heart. But their labor is cheap. Oh! the man or the woman that would dismiss a faithful, virtuous servant, because the wages were so much higher, to receive into the family one of these immoral creatures, because he will work at a lower rate — that would expose the children to be contaminated and ruined by such a wretch, scarcely deserves the name of a human being.

[After summarizing the stages of stagnant civilization to which the Chinese have attained, Father Buchard said:]

These are the people of low intellect, as is proved by small capacity, whose whole race has ever been the slave of despotism, and has never known freedom; who are an idolatrous, vicious, corrupt, and pusillanimous race, that we are inviting to become residents among us; that we are bringing by ship-loads into our country, to labor in our fields, in our work-shops, in our families. These are the people whom, perhaps, we pay for coming to fill the purlieus of our cities with vice, with disease and death; and, what is still worse, to desecrate the land that gave birth to a Washington; to desecrate the land that gave birth to the framers of our noble Constitution; to desecrate the land of those heroic men who wrote and proclaimed, with all the firmness and intrepidity of heroes, in the very ears of the British lion, our grand Declaration of Independence; to desecrate the land which we, American citizens, are so proud of honoring — the home of the brave and the free. If the Chinese should ever be domiciled in our country, in any considerable number—and there are those, I am sorry to say, among us that would be ready, and are actually contributing to bring them here by hundreds of thousands — and would fill up our cities and our broad plains with this people — if, I say, they should ever become numerously domiciled in our country, your posterity will be doomed to a miserable fate—a fate against which it will be useless for it to struggle, for it will not have the power to resist; and bitter, aye bitter, will be its curses on your memory when you are gone, for the legacy which you will have left to it.

HISTORY HAS RECORDED

the name of no country, inhabited by the inferior races, that ever secured liberty or independence at home, or influence or power abroad; and will you subject your posterity to a similar evil—yes, a greater evil? Remember that the true prosperity of a country depends upon the character of the people that inhabit it, and that no country ever acquired a high place in history whose people were not a manly race.

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay:
> Princes and lords may flourish or may fade,
> A breath may make them, as a breath has made.
> But a bold peasantry, their country's pride,
> When once destroyed, can never be supplied."

I have said sufficient to show you the inferiority of that race, and the disadvantages to us, as a people, of bringing them among us; of employing them in our country; of allowing them to become numerous. They are not a people we want; they are far from being the laboring class that our country needs, and must have, to develop all its resources — to enrich and ennoble it — to perpetuate its grand and noble institutions. 'Tis the white race we want. The white man—the head of all his kind in bone and muscle, and pluck and endurance; in intellect a head and shoulder above all other races; a man, even in the natural order, more or less governed by sentiments of honor and the obligations of honesty; and, in addition, more or less under the influence of a conscience trained in accordance with the teachings of Christianity, and controlled by Christian morality in his every-day life; the only race that has ever proved itself capable of self-government, or of a really progressive civilization. According to our public journals, hundreds and thousands of the white race—for example, the Celt, the Saxon, the Gaul, the Teuton — arrive annually in our country, to seek new homes and remunerative labor, invited hither by our free government and fruitful soil. They come from the islands and from the continent of Europe; are bone of our bone — our own kind. They are coming this day from the vine-clad hills of France and Italy, from the sunny clime of Spain, from the mountains of Switzerland, from the banks of the Rhine. These European immigrants — these hard-working, economical, intelligent white people — filling up our States and our Territories, from the Atlantic to the Pacific. Our country will have a population capable of developing its agricultural, its mineral, its manufacturing and commercial resources; a population that will so develop the whole country that its wealth and prosperity, if equalled, shall no where be surpassed; a population capable of comparing with all others in the march of knowledge, in the higher branches of art and science, and the progress of civilization; a population capable, also, of maintaining our liberty and independence at home, and securing respect and influence for our country abroad.

SHALL WE PLACE AN OBSTACLE

to the coming of these people into our country—the white race, people whom we can receive on an equality with ourselves—a social, as well as a civil equality; people that will rise to the same degree of wealth, respectability and honor in our country, with our people; that will make our country their own; will enter into the spirit of our institutions; will work with a vim to develop its great resources — to perpetuate our institutions, and make the American Republic eternal? Will you place an obstacle to the coming of these people into our country? Will you invite, and bring in by thousands, and hundreds of thousands this inferior race; these pagan, these vicious, these immoral creatures, that are incapable of rising to the virtue that is inculcated by the religion of Jesus Christ—the world's Redeemer. Be assured—do not forget it—that if you bring in this people numerously, send them abroad over our country, fill up our States with them, employ them in all our various branches of business and trade, you will not only prevent the immigration of the European races to our country, but you will drive out those that have already taken up their residence among us, or compel them to be idlers, hoodlums, vagabonds, thieves; or to lead what is worse, lives of infamy and shame among us. This you will do. Is there a man or a woman in the breadth and length of this Republic that has so little of the American spirit, so little of republican sentiment, so little love of country, as to be willing to give any aid, or sanction, in any way, to the introduction of a mass of inferior people, that must drive away, or prevent from coming, a class of immigrants that would be a credit to the country—a benefit to the country, and that would help to make this the greatest and grandest nation on the face of the earth?

THE LATE FATHER STARRS.

SPEAKING of the late Father STARRS, who we know has many warm friends and admirers on this coast, the Brooklyn *Review* says:

The Church in America has lost one of its oldest priests and most prudent councillors in the Vicar-general of the diocese of New York, Rev. William Starrs, Rector of the Cathedral of St. Patrick, Mulberry Street. For thirty-nine years a priest of the Church of God, for nearly a quarter of a century the Vicar-general of New York, and always, during his priesthood, a tried and trusted adviser of the rulers of the Church in New York, it is needless to say that he has left his impress on this age, and that the diocese of New York has profound cause to mourn the death of so experienced and conservative a ruler. He had served in her ministry when its rewards were not to be found in temporal comforts, he had risen to her higher councils when service in her ranks was preferable to command, because unaccompanied with the grave responsibilities which rest on those charged with the government of so important a See. He had worked for her in her trials, and God permitted him, like Moses of old, to see the coming glories which she is sure to enjoy in future years.

He died as he lived, a great priest, holding an abiding-place in the hearts of his people, of his brethren in the ministry, and of the prelates of God's Church. When New York knew that he was at death's door, it felt how dear he had been to her people. At his death they mourned, and throughout the land, for his virtues and his wisdom were a benefit not alone to the people of his diocese, but to those of the entire country this sorrow extended. The orphans whom he had protected were around his bier, the *religieuses* whom he had guided to the goal of perfection, the ecclesiastics to whom the example of his life was among the highest lessons of priestly edification, the prelates with whom he had ruled in the Church assisted at the last rites with which the mortal remains of a child of the Church are honored, and his soul commended to his Judge. If any proof were needed of the affection with which the Catholics of America regarded Father Starrs, it could be found in the crowded cathedral on the morning of his obsequies. In addition to the Archbishop, there were six Bishops present; the Bishops of Brooklyn, Portland, Me., Hartford, Conn., Charleston, S. C., Ogdensburgh, N. Y., and the Coadjutor Bishop of Albany. There could not have been less than 300 priests, secular and regular, and not a foot of room was unoccupied in the space allotted to the laity. The services, conducted with all the splendor which the occasion permitted, were unusually touching. The choir contained some 300 singers. The Archbishop of New York sang the Mass and pronounced the final absolution. The Bishop of Brooklyn, who, before his elevation to the Episcopate, had been Vicar-general of New York, and an associate of the late Father Starrs, preached the funeral sermon, and described, in a fitting way, the virtues of the deceased, and the reason why he was and should be held in lasting honor — as a priest devoted to the poor and afflicted, loyal to his Bishops, prudent in council, constant in affection; in a word, a "great priest, who, in his day, had pleased God," and who had few equal to him in his devotion to the Divine law. God rest his soul.

The Pacific *Tribune* says: With San Juan, Lopez and Fidalgo Islands, Swinimish Flats, the Skagit and Nootsack, Semiahmoo and like localities, in future years, there will be no limit to the agricultural products of Whatcom County. Besides agriculture, she has the finest fisheries and best building-stone on the north-west coast. It is now generally admitted that Whatcom contains more agricultural land than any other county on the Sound, if not in the Territory. It has also, in the Skagit, the longest river that flows directly into salt water between British Columbia and Lower California, except the Columbia and Sacramento rivers.

ON one occasion, Charles Dickens wa supholding the theory that whatever trials and difficulties might stand in a man's path, there is always something to be thankful for. "Let me, in proof thereof," said Dickens, "relate a story: Two men were to be hanged at Newgate for murder. The morning arrived; the hour approached; the bell of St. Sepulchre's began to toll; the convicts were pinioned; the procession was formed; it advanced to the fatal beam; the ropes were adjusted round the poor men's necks; there were thousands of motley sight-seers of both sexes, of all ages, men women and children, in front of the scaffold—when, just at that second of time, a bull, which was being driven to Smithfield, broke its rope, and charged the mob right and left, scattering people every-where with its horns. Whereupon one of the condemned men turned to his equally unfortunate companion, and quietly observed, 'I say, Jack, it's a good thing we ain't in that crowd!'"

Spain appears to be fitting out and arming steamers of war at New York, to operate against the allies of the Cuban insurgents.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, he urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

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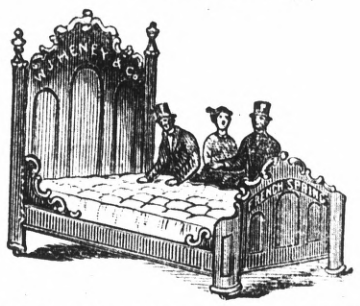

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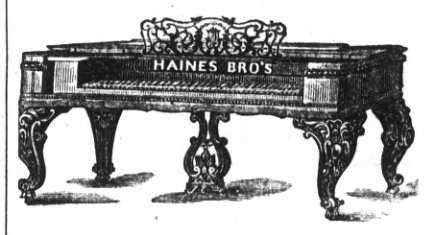

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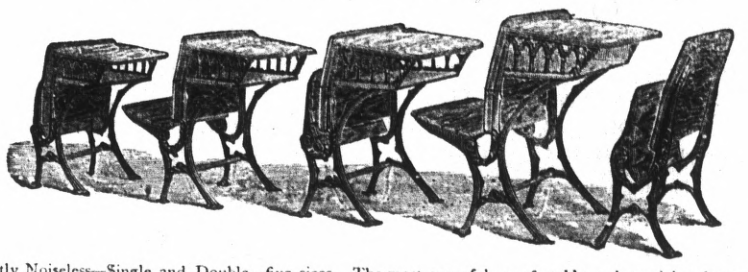

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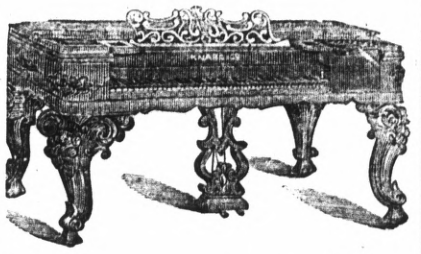

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Commencing Sunday, December 22, 1872, and until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf) — Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted) — S. F. & N. P. R. R. Steamer (from Broadway Wharf) — Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf) — Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Sundays excepted) — Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P.M. (Sundays excepted)—Sacramento Steamer (from Broadway Wharf) — Touching at Benicia and Landings on the Sacramento River.

5.15 P. M (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 1:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE.—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy .....Arrive	12:30 P M	.....	.....
Pajaro .....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas .....Arrive	3:45 P M	.....	.....
Hollister ....Arrive	2:40 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:05 A M
Salinas	.....	.....	10:00 A M
Castroville	.....	.....	10:40 A M
Pajaro	.....	.....	11:30 A M
Gilroy	.....	.....	1:10 P M
San Jose.....	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive ..	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.
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N. Kittle, Jabez Howes, Nicholas Luning, John Parrott, Milton S. Latham, L. Sachs, M. D. Sweeny, E. H. Winchester, Gustave Touchard, Michael Castle, Nicholas Larco, Geo. C. Hickox, Morton Cheeseman, George C. Johnson, T. E. Lindenberger.

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